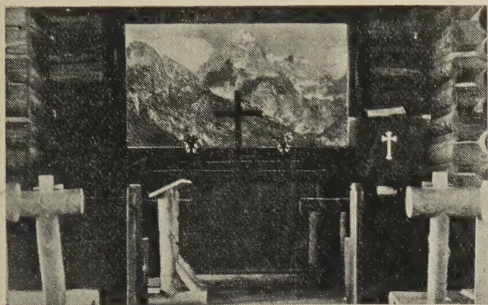


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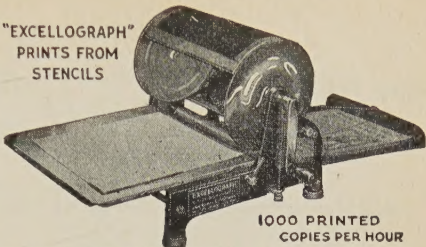
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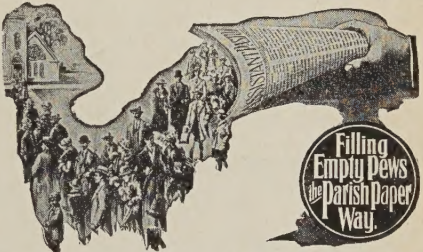
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Volume XXXVII

JULY, 1935

Number 7

We Mark Our Trail	422	Sermons	438-445
Victor E. Beck, Mankato, Minnesota		A Draught from an Old Well.....	438
		J. Sherman Potter	
Religion's Program of Recovery	423	"Re-Thinking" Our Religion.....	440
J. Morriston Thomas, Ravenswood		William T. McElroy	
Congregational Church, Chicago		Our Fight for Freedom.....	442
		J. R. Carpenter	
Is America on the Road to Ruin	425	The World Needs a Peace Pat- tern.....	443
Clarence Edward Macartney, First		Otha L. Clark	
Presbyterian Church, Pittsburgh.		Enduring Hardness as Good Soldiers, (Outline).....	444
"I'se Regusted"	427		
Editorial	429	Illustrations	445
Learning About Preaching		Wm. J. Hart	
Gaius Glenn Atkins		J. J. Phelan	
The Woman at the Well			
Charles F. Banning		The Mid-Week Service	449-452
Aiming or Firing, Gordon W. Mattice			
Superlative Nonsense, JMR		Book Reviews	452
Book Review Editor Honored, JMR		I. J. Swanson	
Workable Church Plans, Reisner	431	Reader's Topical Index	458
Church Building and Equipment, <i>Conover</i>	436	Buyer's Guide	458
Church Methods	431-438		
What Readers Say			
Bulletin Board Slogans			
Music for Choir and Organ			

The EXPOSITOR and HOMILETIC REVIEW

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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

RELIGION'S PROGRAM of RECOVERY

J. MORRISTON THOMAS

Isa. 61.

RUSKIN has a phrase somewhere describing Venice which—he says—“is like a diamond clasp upon the girdle of the earth.” May it not be said with equal aptness that the first three verses of this lovely chapter are like a diamond clasp upon the girdle of Scripture? These inspiring words were spoken twenty-five hundred years ago by an extraordinary man to people who had suffered extreme national disaster. Nearly six hundred years later a still more exceptional man lifted this diamond clasp, revealing the radiant colors of its divine facets to a spell-bound audience upon the shores of Gennesaret in the light of a Palestinian sun.

Both these men were Jews and loved the same central city. The one is shrouded in the majestic mantle of his own anonymity; the other bears “the name which is above every other name.” They were the supernal flower of the same religious culture, and only their God can explain them.

Certain forms of civilization necessitated certain concepts of God, and these concepts were valid as long as these specific civilizations prevailed. It must be admitted that all the gods of human history present facets now clear, now blurred, of the God of the universe. But it is the supreme distinction of the God of Deutero-Isaiah and of Jesus that He is presented in a concept which—

“Age cannot wither
Nor custom stale.”

The dominant note in the passage under discussion is that God is greater than the world, and that this great God cares for man and about man. His aura is the outer envelope of the entire creation, and His power and purpose are implicit in the course and constitution of all things. Transcendent over the universe yet immanent in nature and man, God has a habit of occasionally becoming incandescent in His noblest human representatives. We cannot see God, but we can feel Him. We cannot understand Him, but we can see how He acts, and we can know when He responds. Electricity is a force the nature of which is a mystery;

yet invisible as it is men have discovered it and it is not necessary to understand it in order to use it for light, heat, motive power and in other directions. Similarly we see the effects of God in the hearts and consciences of men, in the destiny of peoples, in the moral life of the nations and in the widening horizons of humanity. One cannot expect much success in talking about God to people who have not realized Him in their experience; there are many things we can never possess save in accordance with the laws which govern them. To people who glibly say: “I don't believe in God” we solemnly reply: “But don't you wish you could?” “Spiritual things are spiritually discerned.” Conceptions of God depend upon training and culture, upon predisposition, and possibly upon a chance element almost always associated with the act of discovery. The God Who was revealed to Isaiah was equal to the world emergency which those troublous times presented. The God and Father Who was revealed to Jesus transcended the might and threat of the temporal powers of his day.

What then has religion to say to men whose condition demands relief? What has it to offer in the present emergency? If special governmental measures are created and set in motion for purposes of industrial and economic recovery, are there not also reserve powers in religion to which we may justifiably appeal?

Suppose after all that our emergency experiments should prove unavailing; suppose there may be something in the very texture of world-affairs which is not amenable to our human strategy—is there anything in religion which throws light upon the situation; is there anything in religion which may help in rehabilitating the social order?

Suppose that all of us were put back on our 1929 salaries, we possessed again of our various and sundry forms of property—would all our problems have been solved then? In that case I do not think that religion has very much to contribute in the present crisis.

It is the function of times like these to bring into relief the fact that even the conduct of business is a spiritual affair because it is con-

ducted on the basis of mutual confidence and of a social faith. Our confidence has faltered and our faith has suffered relapse. If we discover the sanctions of this faith and this confidence in religion, then religion is of prime importance at this time.

There are sincere prophets of the order of Oswald Spengler who, in his "Decline of The West" sees no hope for our western civilization at all. It has exhausted its cultural values and is now in process of disintegration. Our condition, it would seem is due to a sort of spiritual bankruptcy. Perchance we had unwittingly reached the pinnacle of our destiny in 1914 and some ironical fate made us all mad in order to hasten our disintegration. And so all the leading nations are conducting experiments which all the others say are artificial and therefore foredoomed to failure. They say our method will not work and we reply in similar terms. In answer to these reflections it is only necessary to say that hitherto, in the history of western civilization periods of recession are the matrix out of which a new ethic and a new symphony of life have been created or assembled; usually with the decline of a standard form of prosperity life breaks out in other forms and we proceed upon this syllogism of this new logic until it also has served its purpose. In all these social movements religion has always played an important part because it is imbued with the idea that the chief end of life is not to be found in the economic order but rather in the cultural and spiritual realms.

As I entered the Fine Arts Building the other day I observed a motto above the doorway which is couched in these words: "ONLY ART ENDURES." If we could think of religion—not as a science but as an art it might help us considerably. It is the art of thinking beautiful thoughts, of doing lovely things and of feeling and caring for the interests of our beloved community. Religion not only inspires confidence; at its best it IS confidence incarnate. It is a faith that God is always a Partner in the affairs of life; that He rules in the higher reaches of the soul; and He will not stand aside and permit man long to waste his powers on things that perish. Only the beautiful things endure and they are not always made of stone and steel. If we believe in God at all we simply must believe that He has a constant regard for the advance of his people to the far-flung horizons of a continuing perfection.

I myself believe that we are about as bankrupt in the realm of religion as we are in the industrial and financial domains. So that rather than ask: What can Religion do toward a program of economic recovery; we may more fittingly ask: What can Religion do in its own recovery?

Religion is not church membership; it is not the writing of a large cheque for the support of the church; it is not a shibboleth which you assent to, and then go off and play golf on Sunday morning. It is as truly a culture as that of a university education. It presents a challenge to loyalty, to the things which have

to do with the springs of noble living. We must recover the beauty and glamor of a life which is not devoted to sordid ends; of a way of life in which the moral safeguards lie, and in which children grow up to be a joy to their parents and a credit to the community which reared them. Cross-sections of life will instantly convince anyone that the church justifies itself in the charm which it induces in home life, in the moral stability of children, and in the priceless friendships which it engenders and preserves. It is incumbent upon all parents that they bring or send their children to centers of religious instruction where the vicious influences which they encounter elsewhere may be counteracted and cancelled. Let us realize that the leadership of the future is implicit in the quality of life which our children bring into it. There has been a terrible let down in religious culture in the past twenty years; it is not pleasant to talk about it, but it is a condition which has to be faced in order to insure for the future a moral balance and a spiritual grace which shall not only reflect credit upon a brave and chivalrous ancestry, but also enable our children to exercise a strong and adequate leadership for the new and marvellous days which may lie ahead.

When we talk of religion therefore let us ask ourselves in how far we are touched by the magic and glamor of its imperishable culture? It would seem to me that here in Chicago on the north side in one of its finest sections, thousands of people either assume a patronizing attitude toward the church or have given religion up altogether. Possibly many are unaware of this fact and would repel the insinuation of their utter paganism with indignation. But their children are running around at hours when some jewel "of purest ray serene" might be set into the crown of their life.

In a millionaire's home in another city I drew his attention to a bible for which he told me afterwards he had given sixty pounds in London. Then I turned away and began to recite from memory a few things which it seemed to me my friend should know. In an ecstasy sudden and delightful he asked me where those passages might be found. I opened his expensive but neglected Bible and pointed them out to him.

If we desire to build the citadels of Faith and Hope and Love in our community we shall have regard to the qualities and values out of which they emerge. Babylon is dust and Nineveh is a memory; but great religion has preserved to the world the specifications of the New Jerusalem whose builder and maker is God.

"Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!
I will not cease from mortal strife.
Nor shall my sword rest in my hand,
Till we have built Jerusalem
In (this) fair and pleasant land."

IS AMERICA ON THE ROAD TO RUIN?

CLARENCE EDWARD MACARTNEY

THE Bible deals with individuals—their duties, sins, sorrows, judgments, and hopes. But it also deals with nations. The mission and destiny of one particular nation is a chief theme of the Bible; but much is said also of the rise and fall of contemporary nations. The most obvious fact of history is that nations rise and fall and disappear. The question is sometimes asked, "Why should one travel in foreign lands, especially in the Mediterranean world and Asia, when there is so much that is beautiful and interesting to see in our own land?" The answer is, that in the old world you move amid the ruins of the empires and kingdoms of the past. The impression is the same, whether these ruins are in the midst of a desert solitude, or, as at Athens and Rome, in the midst of a numerous population. The dead speak more eloquently than the living. The kingdoms of the past march before you on their way to glory and to power, and then to corruption, decay, and death.

What made these nations fall? How came it that populations so numerous, cities so splendid, and government so powerful, disappeared so completely? Does a nation have a natural cycle of life like a man—childhood, youth, maturity, decline, old age, and death? Or was it changes in climate, or economic conditions, or the greed and violence of other states, that overthrew these kingdoms? Or is the reason to be found in the moral and social life of the inhabitants of these states?

Nations perish because of iniquity. The ultimate cause for their overthrow is moral. The history of the world is the judgment of the world. This is the meaning of the verse from this Psalm: "The wicked shall be turned into hell, and all the nations that forget God." The nations that forget God shall be forgotten.

One of the most eloquent of all books is Volney's "Ruins," the book which almost made an infidel out of Lincoln because of its effort to put a fool's cap upon Christianity and all other religions. Yet in his account of the fall of ancient kingdoms, Volney agrees with the Scriptures. They fell through their own sins and follies. There is a moral law at work among the nations, for nations are made up of men. Whatsoever a man soweth that shall he also reap; and whatsoever a nation soweth that also shall it reap. As the great historian of Rome, Mommsen, put it, "God makes a Bible out of history."

Wide, indeed, is the field of observation when we come to study this truth of the past, and the present, for nations are just as surely dying and sinking today, as they have in the past. Every monument, every broken arch, every heap of debris, every lonely pillar, becomes a pulpit from which we hear the Voice of the Past preaching the great sermon of national sin and national judgment. "Thou art weighed

in the balance and found wanting." The moral law first weighs, and then judges and destroys.

In this history of Greece we can trace the cycle of early simplicity and strength; and then power, luxury, licentiousness, conquest, and death. The greatest voice of Greece in the day of her sunset, Demosthenes, attributed her fall to moral causes: the corruption and dishonesty of her public men and the death of patriotism.

In the history of Rome we see the simple, rugged stock of the Latins, who founded the city; the place that public and domestic religion held, how chastity was guarded, marriage honored, woman revered. Then came the age of expansion and power and conquest, and after that the history of decline and fall. Oriental cults with licentious rites supplanted the simple worship of an earlier day. Depravity of manners and customs made itself manifest in the life of the people, in the stages and theatres, gigantic cess pools of iniquity and sensuality. Marriage fell into disfavor, so much so that the Emperor Augustus endeavored to take steps to compel marriage. The empire swarmed with Oriental mistresses. With this went the brutalizing of life in the cruel sports of the circus and the amphitheatre. Roman society reached the terrible climax of iniquity which is pictured for us in the First Chapter of St. Paul's Letter to the Romans. A dark picture it is; but not as dark as that painted by the Roman historians themselves. When he comes to describe the manners and morals of that age, Tacitus says that he will not take us into the cavern itself, lest the foul odors should destroy us, but will conduct us only as far as the mouth of the cavern and let us look from a distance upon its iniquity and shame.

Thus was the stage set for judgment, and the barbarians poured in like a flood upon the splendor and glory of the Caesars. "Where the carcass is," said Christ, "there the eagles will be gathered together." Whenever a state is sufficiently ripe for judgment, then appear the eagles of judgment and destruction.

Such, then, is the history of the past. When we turn from these ancient states to our own nation, what shall we think? The history of our nation is such as to make us believe that it is indeed a vine of God's own planting, and that He hath not dealt so with any people. In his great speech at Mars Hills, St. Paul declared that God is the Author and Appointer of the history of the nations, that He has appointed their seasons and the bound of their habitations. The history of this nation is a great illustration of that truth. In the making of the nation, no one can question the part taken by religion, by the Ten Commandments, by the thought of accountability to God. The sanctions of religion have held society and government together.

Today we behold everywhere a breaking down

of or disregard for those sanctions. Anti-Christian and anti-religious ideas are boldly taught. Man is not the special creation of God in the divine image, with wisdom, knowledge, and responsibility, who sinned and fell, and for whose redemption a great Atonement has been made; but is a beast climbing slowly out of the abyss. Religion has been almost divorced from education. The president of one of our greatest universities in his annual report declares that the American people, in the conflicts of opinions and interests as to the manner and method of religious instruction, have solved it by taking the view of a very small minority, that is, the pagan view, no religious instruction at all. A widely read columnist, who the other day at Reno, fifteen minutes after he had secured his divorce, married a woman who had just secured her divorce, declared at a meeting of one of the learned societies, that the Ten Commandments are to be obeyed only when they are found to square with the latest Science, and that is no sin because probably no God against whom to sin.

By common consent there is a theatre and a literature which remind one in a striking way of the interest and themes which engrossed the Roman populace. Pornographic books, which not so long ago would have been regarded as vile and unthinkable, lie on the tables of Christian homes and are discussed in the societies of the women of the day.

Self expression, the centering of thought upon rights and not upon duty, upon pleasure and not upon destiny—all this already shows a ghastly harvest in the life of the homes of our land. The last reports show 183,000 divorces for one year, one for every five marriages. Divorce, by itself, in its reaction upon those divorced, is one thing; in its influence upon the children of broken up homes, it is another and still darker thing.

From the home we turn to the courts and the conduct of the people. In the Revolutionary War, the War of 1812, the Mexican War, the Civil War, the Spanish War and the World War, 112,751 of our soldiers were killed in action. But in the last ten years, 120,000 of our citizens were murdered. A murder is committed in the United States every forty-five minutes. Thirty-seven murders every day, 12,000 every year. Since 1890 the murder rate in the United States has increased 350%. We have an army of criminals of almost half a million, and an annual crime bill of \$15,000,000,000, or \$2.50 a week for every man, woman, and child in the nation.

The scarlet thread of sensuality and license, under the guise of liberty of life, runs through the social life of the people. Side by side with

this internal decay and corruption, there is being carried on a bold and open attack upon the government and the principles upon which it is founded. This attack receives no little aid from some of the pulpits and professors' chairs of the land.

Here and there, we hear of a League of Decency, or a Crime Conference; but the state as such is doing nothing to conserve the higher life of the nation, without which the nation must perish. We have great national plans for the conservation of forests and waterpower, but no plans for the conservation of the spiritual and moral life of the nation. Even in the Nazi state, with all its abominations and tyrannies, there is a definite program of action against the vices and immoralities which are attacking the people. But here the state does nothing. That is the most appalling fact of all. We hear of currency discussions and debates over World Courts in Congress; but not of measures to safeguard the rising generation from the inundation of liquor and the propaganda of licentiousness.

What is to be the destiny of this nation? Is there any reason to believe that we are to be exempted from the working of the moral law which overthrew the kingdoms of the past? Our own nation is teaching now, and will teach, the same old truth, Whatsoever a nation soweth, that also shall it reap. The nations that forget God shall be forgotten.

It requires no great flight of imagination to imagine an explorer and philosopher of a future age sitting amid the ruins of America's great buildings and writing of our history as we write today of the buried cities and civilizations of the past. Perhaps our Goths and Vandalls will come from within, more than from without. But whensoever they come, the historian of the future will sum up the story of the rise and fall of the American Republic in much the same way that we tell the story of the civilizations of the past—freedom, then glory, and after that wealth, vice, corruption and death.

Whether national repentance and a revival of national morality shall long postpone the judgment of history only the future can tell. The one thing about which we can be certain is the future of the Kingdom of God. This is the nation and kingdom that shall never be destroyed. As the Christian Church rose amid the ruins of the Roman Empire, so out of any possible or appointed catastrophes of the future shall arise with new power and new splendor the kingdom of God. Are you a citizen of that Kingdom? Is your name inscribed there written in the blood that was shed on Calvary for the redemption of mankind?

"I'SE REGUSTED"

The fire burned, the pot boiled, the lid blew off and hence we have, "I'se Regusted," wherein an able city pastor rises to remark on the old, yet ever new, story of professional ethics. Not only does he hope for expression, sans all restraint, but he invites you to blow off either with him or at him, in anonymous argumentation. There will always be rats who will scamper for their holes when the light is turned on them. They won't stay "holed" but it is fun to see them scurry. So for a time the Expositor and The Homiletic Review will give any subscriber opportunity for anonymous expression in this direction.—Eds.

I'm sick and disgusted with preachers in our city as I attempt to be faithful in the performance of the pastoral work in my congregation.

I'm sick of a pastor of my own demonination. His congregation was formed nearly twenty years ago by a wealthy man who had become disgruntled in two or three churches and finally built one of his own. Although the builder has been away from the city for a period of years, his spirit abides in his church. Every minister that it has had has been compelled to leave, and one of the pioneer workers was not far from right when he said, "all the dissatisfied and sensitive church members of the town gather there sooner or later."

The pastor is the leading proselyte of the city. When one of my people is ill, and I go to call, I find him either there, or on the way. When one of my officer's wives was in the hospital and I dropped in for a visit every two or three days, I hear, "Rev. Blank comes to see me as often as you do!"

A professional man died recently after a long period of illness when I, his pastor, was attentive in both home and hospital for many weeks. After the funeral, I went to the home to pray for and with the bereaved. That preacher has been in the same home a half dozen times, and with the specific request that the family leave the present church, and unite with his flock.

Another family tells me: "Rev. Mr. Blank, asks us to move our membership from your church to his church every time that he calls, and he comes in every month or two." I am sick of it.

I'm sick of another pastor in my own demonination whose interest in theological trends is purely premillinarian. I have no desire to go to the mat on theology with any brother who sees fit to interpret the New Testament differently from my way of interpretation. If he wants to go plumb daffy over the rapture, the various dispensations, and all the rest of it, that is his business, and not mine. I maintain that a man must be allowed freedom in the interpretation of the Word of God; I demand that freedom for myself, and I shall fight to see that every other man in the church is allowed similar liberty.

But when he reads me out of the number of faithful, loyal and orthodox followers of Christ because I do not swallow all of the fantastic and foolish meanings he reads into his ultra literalism, then I am disgusted beyond words. If the prophetic portions of the Bible can be tied up definitely with the events heralded in the daily press to such an extent that a man

can dogmatically declare that these are the last times, and that they are perilous, and that the dispensation is ending, that is merely an opinion which I am willing to allow him to possess, that is his inalienable right but to say that no man can be true to the Bible nor to Christ without thinking in that groove is to make Christianity a narrower and a shallower code of thought and life than any man who has by faith caught the Spirit of Jesus would dare to assert!

I am sick of a man who dares to pass upon my own orthodoxy of faith when his heresy in practice is apparent to all the world. When a man connives secretly to play one faction of his Church Board against the other for no reason other than a financial advantage to himself; when his knowledge of the Bible is not extensive enough to show him that his personal debts to the grocer and the clothing merchants should be paid; and when he seeks to boost his standing with his own congregation by putting a notice in the daily paper that he has received a call from another church, when no such call has either been given or offered, then I am sick of his efforts to assail the faith of other ministers ordained to preach and live the Gospel of Jesus.

I am sick of his talking about the lack of loyalty of other ministers to the Word of God and to Christ when he fails to support the church of which he is minister (out of whose college and seminary funds he received his education) and knives the institutions of his church by throwing the support of his congregation toward an undenominational school and missionary enterprise when his denominational colleges and missionary agencies are suffering under the burdens of debts and non-support. When he does this and actually seeks to wean lesser churches in the community away from the support of the congregational foreign mission program, I am disgusted.

I am sick of ministerial meetings where a group of ministers get together and spend an hour or two "viewing with alarm" some ailment of the community, and pass resolutions of condemnation for publication in the daily papers. Ministerial meetings are often held on Monday, the day of the week when I am suffering from the let down of the heavy routine of Sunday. They come when I need to hear words which put strength into a man, instead of doleful dirges which sap what little remaining vitality I possess. At one meeting recently I heard the school leaders of the city condemned, the Y. M. C. A. officials and work sneered at, and the city government roundly

scored for sins of omission as well as of commission.

Schools, Y. M. C. A. programs and city officials are never ideal, but the way to improve them is not by passing resolutions in ministerial associations.

My interpretation of the New Testament Christianity is that Jesus brought the world a positive, not a negative religion. The Word which came from Sinai may be gathered around negatives, "Thou shalt nots," but the word which Jesus utters from the Mount is positive. The way to destroy darkness is not by condemning dark, but by setting a candle of goodness in the midst of it. The way to cure insipid living is not to utter scathing words in criticism, but by the use of salt to give God's own flavor to it. The way to advance righteousness is not to put sign-boards around places of evil, saying, "Do Not Walk Here," but by the projection of sheer goodness and joy into the soul of man, the projection of love and gentleness and patience—the sort of patience which I am not exercising by being sick of men and measures which seem to be unchristian.

I am sick of ministerial meetings and of church courts when more time is devoted to trivialities than to matters which are the main concern of the Christian leader. Parliamentary law should be known and followed. Things in the church of God should be done decently and in order, but like the Pharisees of old, modern church leaders are found straining at parliamentary gnats and swallowing vital camels. Some ministers are more particular about the smoothness and euphony of the words with which they make a statement than about the accuracy of the statement or the necessity of it. When I looked over the themes debated in church courts for the five years prior to the Civil War, I was amazed at the time taken up with matters which were not then and never could have been of consequence to the Kingdom. I thought we had made much progress since 1860 until I looked at debates held in similar church courts within the last half of this present decade, and I began to doubt the progress. I take it that when a man is ordained and sent forth with the blessing of his denomination, he is to be something more, vastly more, than an expert on proper modes of procedure in church courts, more than one who knows how to make a motion, when it is permissible to amend a motion, and when to offer a substitute for the original motion. A Christian leader should have the ability to discern not only between what is right and what is wrong, but to do something almost as important—to know what is pertinent and what is non-consequential; to abhor that which is trivial, and to cleave steadfastly to that which is important.

One of the major reasons for the failure of the modern church to touch the lives of men in the present strange and uncertain era is that men without the church see the church wrestling and dissipating its strength in endless and useless consideration of matters which

are not worth bothering about at all. The church cannot confront a puzzled world with a sure message of hope and trust when it, itself, is a morass of the insignificant and the temporary.

I'm sick of those members in my church who never come around except when they have bad news to broadcast. When the telephone rings, and you recognize the voice of one of these "semi-saints" you may expect to listen to some grievance. If they have no personal grievance, they scout around in the congregation until they find a nice juicy one to roll as a delicious morsel under the tongue. I am sick of the man who slips into the study, saying, "This is something that I think you ought to know."

There is little of evil in the community which is not brought to the ear of the minister by the tongues of folks who delight in such conversation, and who seem to be gloating over the sins of folks whose slips from honesty and virtue ought to excite tears and provoke prayers.

I'm sick of those people who come to me with tales of things which their own pastors are doing, and expect me to be pleased at some brother pastor's lack of wisdom. In every leader for righteousness there is so much good that no other minister can afford to criticize him. One can never know the burdens on the heart of the other man, nor the stress upon him which led to his doing the thing for which they are criticising him so severely.

"I've regusted!" I am sick of it all. I am even more sick of myself; for the shallowness of my own charity which forsakes me under provocation which I realize is but slight. I am sick of myself because I find it hard to excuse those around me whose actions are not in accord with my own. I am sick of myself because I get angry too readily, and when I know that I am contending for my own pet prejudices instead of the truth of Christ. I am sick of myself when on a very busy morning, when the Sabbath sermon must be prepared, I cannot sit patiently and interestedly listening to the troubles which have crowded into the life of a garrulous member who has lived beyond his four score years, and who likes to reminisce. I am sick because I grow impatient in mind, and fear this impatience shows itself in my actions. I know that this is a part of the work I am called upon to do, but I am sick of myself because I cannot do it graciously and in the Spirit of Jesus.

I am sick of myself when I cannot keep sweet when asked to preach on this economic theme or that community interest. I am compelled to refuse, because I do feel that in the course of a year a few Sabbaths at least ought to be left open for the presentation of the Gospel. We can let the New Deal and its implications take care of itself as best it may while we in the pulpit proclaim the Word of God; I am sick of myself because I do not always frame my refusal in such language as to hold the friendship of those who differ with me in the scope and message of the pulpit.

(Continued on page 456)

The Editor's Columns

Learning About Preaching — By Not Doing It

FOR a half-dozen years I have preached less than half the Sundays in the year, gone to church on the "off" Sundays, listened to sixty student sermons in our Seminary year—and criticized them creatively, I hope.

And I've learned several things.

First: A preacher must live in sermon-land. He can not leave it Monday for somewhere else, go back Saturday morning, put something together and trust the occasion and his general resource for the outcome. He must, in the main current of his thought, interest, study and self-discipline, live in the region where sermons grow. I have the advantage of turning over a really great amount of potential sermon-stuff with my students. But even that is not enough. One must live with the best of texts intimately, a long time. Preaching is the communication from Sunday to Sunday of the dominant inner interest of the preacher's life.

Second: Preaching is rooted in the preacher's knowledge of, love for and purpose to help his parishoners in and through situations he understands. Creative preaching is always relative to a human situation. The occasional preacher finds out how to strike notes of wide interest with an appeal to impersonal congregations, so to speak. (It took me four years to find that out.) But something is lacking. The preacher must live with his congregation.

Third: I have found out by listening to sermons that the "interest content" of a sermon is a neglected element. I watch my neighbors in the pews; when they close their eyes, or keep them open unheedingly; when you get the feeling silence; when you are conscious of an impatient tension just beginning to "rustle." It is all an affair of vital interest. When I dismiss the preacher and go, inwardly, about my own concern, my neighbors do the same. We are fellow-sufferers under the skin. Just then and there the preacher has become dull. What he is saying is banal or "opaque," or is talking to keep going or has no message sense. Interest is the link which holds the pew and the pulpit together.

Fourth: I have learned that the length of a sermon is entirely subjective. Twenty minutes may be long or forty short. That most sermons take too long to get started and "pinch out" at the end. That movement is the secret of interest and vital earnestness the secret of power. That unless it says something nothing will save a sermon.

Fifth: That a sermon with life in it is a noble creation. That it blesses him who gives and him who takes. That nothing else in any service can take its place or perform its office.

Sixth: I have a new respect and admiration for people who faithfully Sunday in and Sunday out go to church. If I had a church again I would never ask why people would not come to hear me preach, I would ask why they should.

—Gaius Glenn Atkins.

The Woman At the Well

Based on Fact

NOW it came to pass in 1934 that some of His disciples left Judea and departed into Galilee. And they must needs pass through Samaria. So they came to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. And Jacob's well was there. These disciples therefore being wearied with their journey were very thirsty. It was about the sixth hour. The priest who is the Keeper of the Well is a goodly man and he let down the bucket and brought forth water from the well of Jacob; clear, cool and sparkling. And he did invite them to drink and one after another they did drink from the cup which the good man offered to them. The thirst was quenched and their souls revived and they said one to another, "It is good to be here." And the skins of these disciples were very black howbeit they loved their Lord as much as if their skins had been brown or yellow or red or even white.

And behold there came a woman of the Southland and her skin was white. And she said to the priest, "Must everyone drink from this same cup?" (For southern whites and negroes do not drink from the same cup.) She, too, was thirsty and had come a long journey to the well and wished not to return thither without drinking. But she wished not to drink from the same cup from which the other disciples of her Lord had quenched their thirst.

And behold one of the disciples whose skin was not white said unto the woman, "Art thou greater than our Father Jacob who gave us this well and drank thereof himself and his sons and cattle? Behold for thousands of years has this well been here and our father's father drank thereof, but I have never read in the law wherein thou hast been appointed Keeper of the Cup." And his soul was exceedingly troubled and so was that of the woman.

But one of the other disciples did persuade him to be quiet and the men whose skins were black did turn away and leave the well, and the priest did purify the cup and draw more water from the well and she who had come a long journey to drink of the water of the Well of Jacob did drink and her thirst was quenched. Howbeit she did not climb Jacob's ladder of

worship as one is want to do at that place. His other disciples whose skins were not white did go away grieved in spirit and the Master who sat by the well went away sorrowing.

—Charles F. Banning.

Are You Aiming or Firing

A FRIEND was recently telling me about the Buffalo Bill show that used to travel about our country. He told of the thrilling opening of the performance. All the cowboys rode into the arena firing blank cartridges. There was plenty of noise and action, It died down. Suddenly Buffalo Bill entered on his prancing pony. Ball after ball, balloon after balloon flew to pieces as the bullet sped from his well-aimed rifle. He was aiming, and he hit something. The others were simply firing in the air.

Let a preacher learn the difference between firing in the air, and aiming and hitting something. Test your preaching and your ministry by this—What are you doing?

—Gordon W. Mattice.

Superlative Nonsense

ONE thing the last few depressed years have done to us, and it is a mighty wholesome reaction, has been to make us a bit more cautious in our use of superlatives.

Typical of our prodigal use of all things physical, the pre-depression years saw us breaking rapidly away from the more comely ways of diction, in a blind headlong rush for the heights, the super-heights, yea the ultra super heights of comparisons. Success in no single human activity could be judged or appraised of men save in how it compared with other, but inevitably lesser accomplishments, in the same field. The wild and ceaseless scramble for greater and more glorious superlatives, filled the press of the country, the radio waves and even the pulpits of the land with a wordy conglomeration of comparisons which fairly exhausted *Roget*, as it strained the creative ability of man in the realm of word-coinage. Having done that, it accomplished little else other than to make us look juvenile and foolish to ourselves and to any idle eye which might perchance happen to turn our way. We were again a nation of seven-year-olds, astraddle the back fence, boasting again as to whose paternal "pop" was the biggest, the strongest, the richest, the best.

Then came the deluge. With the washing away of great fortunes and lesser fortunes, of great enterprises and lesser enterprises, the waters have gradually abated and mere man, in spite of his former trumpeting, finds himself, with most of his former oratorical neighbors on a level common over the entire extent of the flood-washed territory.

Time today finds us building again, laboring to rear our edifices and stand erect among our fellows. Words count today, of course, but not in the same manner or to the same degree. We are so busy planning and executing deeds that our minds spend little time seeking superlatives in the attempt to make our fellow-sufferer spend his time hunting a better and a bigger one. It's a healthy and promising indication.

So when my eye saw the heavy black headline in a religious journal, "Mellon Church Is the Nation's Largest," I looked a second time to note the date of the publication, for it was a typical 1928 caption. Still there it was, "May 29, 1935." "**Mellon Church Is Nation's Biggest.**" As though that were *something!*

If a man wishes to build a church and has the means, regardless of the source of that means, or the fellow's former condition of servitude, he can go ahead and build the *Nation's Largest Church* and have it so touted in the press, without rippling the surface of my editorial calm. I simply am not interested in anything any more unless it draws my interest with something more noble than mere bulk and I imagine I would have little difficulty in finding one or two others to agree with me in that feeling. Certainly I am not interested in bulk when it means nothing more than the spending of a notoriously wealthy man's penny. Certainly we assume a fantastic shape when, like the world we would flavor, we are impressed with size and cost. When Mellon sacrifices his blood for a church, which he never will, I'll sit up and take notice, but until the Mellon Church is captioned the most Christian, the most soul-saving, the most sympathetic and that it preaches the old Gospel and its spirit, its mere size is little to talk about these days. It is mere physical blah. What we need is bulk in spirit.

JmR

Expositor Book Review Editor Honored

I have just received word that Dr. I. J. Swanson, known personally to countless *Expositor-Homiletic Review* subscribers and to thousands of others through the able Book Review columns which for years have appeared in the *Expositor*, has been signally honored. At Mt. Vernon, Ohio, Dr. Swanson was elected to serve the Ohio Conference of Congregational and Christian Churches as its Moderator during the year 1935-1936. There are over 3700 Churches in the Conference—a real responsibility even for one of Dr. Swanson's acknowledged ability. The *Expositor and Homiletic Review* avails itself of this opportunity to congratulate both the new Moderator and the Conference and wish them continued blessing.

JmR

WORKABLE CHURCH PLANS

CHRISTIAN F. REISNER

1. What is the best method of raising a church debt?

It would require a book to answer this question. In the first place, it is a sin to overload any church with debt. Better construct the building in sections. I am convinced that in many communities some of the building should be income-producing. A few years ago I visited Methodist Churches in Europe, and almost without exception they are thus constructed. In Oslo, Norway, for example, the local exclusive church building was lost to the mortgage holder. The little band of believers then bought an apartment house containing a large room where they could worship. Now they own that building and have erected a splendid chapel in connection with it. The same is true in Hammerfest, the farthest northern city. It is discouraging for a church to pay endless interest on a debt.

But if the debt is there, how can it be met? People must recognize the church as the visible body of Christ. To keep it alive is a challenge to the loyalty of believers. Park Street Congregational Church, Boston, was erected by the members mortgaging their homes because at that time there was not a single Trinitarian church in the city. The Christian Scientists in New York did the same to start one of their churches in a business block. The members of the First Methodist Church, Bridgeport, are showing an equal spirit of devotion in meeting a very heavy annual interest charge.

The world never needed the church as now. There will be an eager return to her by the people at no distant day. If we have lost the structures, or if the group supporting a church is broken by debts, what shall we do?

The basis for money-raising is that of partnership. I once called on a great banker in New York and said, "I am no more called to preach than you are to be a banker. We are both trying to bring God's Kingdom to earth. At life's close we will both report to our Heavenly Father, and He will not ask our profession on earth, but 'What did you do to establish righteousness on the earth?'" It is my task to plan the religious department and your privilege to help finance it." He gave me a liberal check. I have raised nearly \$5,000,000 in my life-time, and all on that basis. We will all stand alike before God's bar; one gives life service and the other money.

When these facts are settled, then detailed plans will follow. Nothing wins like carefully selected and thoroughly trained teams. The spirit of contest will spur them on. They will secure pledges from their friends as will no one else.

It is helpful to distribute the total amount to be raised into shares of \$5 or \$10, or if a large amount is required, into \$100 shares.

People will give larger amounts. The shares can be divided into coupons payable so much a week. It is often helpful to provide a bronze tablet to contain the names of suggested dear ones whose names will be there inscribed. After working until 2 a. m. one night, I thus secured \$1,000, which otherwise would have been \$200.

Wesley Church, Worcester, Massachusetts, uses an Annual Joash Chest to gather in cash and complete payments on pledges not yet fully met. Rev. W. S. Mitchell, D. D., now at First Church, Malden, Mass., who devised the plan, has an illuminating pamphlet describing it, which he would doubtless send to inquirers.

2. How can we be sure to have enough funds for all legitimate church claims?

Asked by Rev. Charles W. Paskel, Somersfield, Pennsylvania.

The church is the "body of Christ" (Col. 1:24). That fact must be enforced until people will treat her with respect and be ashamed to impoverish Christ's "bride" or have her appear as cheap and of secondary consideration. It shames the church before the world when believers own autos, radios, beautifully furnished apartments, and the "household" or "home" of faith (see Gal. 6:10) is shabby, rain-stained, and ill-supported. Official Boards must be converted and taught to see that God has put the matter in their hands and will hold them responsible. The church and her employees must be exalted. Unfaithfulness should be pictured as traitorism. Roman Catholic Churches post the names of contributors publicly. A Methodist Church in Jersey City did the same. Why not?

Someone should exhibit the poor economy of expecting a trained minister to do his own secretarial work, janitor work, or even endless calling. Imagine a business house treating a sales manager in that way. Enforce the need of aids and help will come.

Dr. Butterick, at the great Madison Avenue Presbyterian Church, New York, no longer uses the every member canvass. His finance committee sends out a series of letters which he helps edit. The last one suggests that every person bring the pledge to the church on a certain day and present it at the altar to a church official who will be waiting there. But he is able to keep the membership freshly reminded of the church, for a large staff call on the whole membership three or four times a year. Rev. Dr. W. Russell Bowie, of Grace Church, New York, tells me that he writes all the letters that solicit funds for the church.

Personally I still believe in the Every Member Canvass, provided the solicitors are trained carefully, and do the work for the "body" of Christ, and out of love to him.

Some carefully planned program, and not mere spury efforts, will secure a worthy budget.

3. Can a pastor of 700 members afford to do without one or more paid assistants?

Asked by Rev. E. J. Soell, Port Huron, Michigan.

This question has been partially answered above, but a few other facts might be added.

Many pastors have only themselves to blame when they have no helpers. They are either afraid of endangering their own salaries, or else they do not know who to utilize paid helpers.

It seems clear to me after many years in the ministry that no pastor can run a church of 700 members efficiently and helpfully to the highest degree without one or more paid helpers. He is bound to waste his own valuable time on secondary things, or to do slipshod and careless work. Paul urged, "Let everything be done decorously and in order." (I Cor. 14:40, Moffatt.) No man can do that in this modern day for 700 people without a helper.

I would suggest that his first helper should be a secretary who handles the telephone tactfully, answers all possible letters and on time, interviews many callers, aids in securing attendance at official and committee meetings, types sermons, helps with some publicity, and handles hundreds of details. Possibly in some churches the secretary might make a few calls.

The next helper is a good deaconess, with training in religious education, who is willing and eager to make fifty calls a week. Nothing is more neglected in the modern church. People are lonely and want to tell their troubles. Every wise pastor will call, but he cannot spend time and strength enough to reach 700 people. I once had a retired minister as an associate. He called persistently, and held office hours, and was altogether the best helper I ever had.

Next would come a well-trained Director of Religious Education who was not too expert, and who still believed in a supernatural religion.

I believe it is possible for a minister to so demonstrate the practical value of such help that the church will gladly provide it.

CHOIR AND CONSOLE FOR JULY

PRELUDE

A Summer Day	Kinder
Indian Summer Sketches	Brewer
Melodie	Massent
A Japanese Sunset	Dippen
Andantino	Guilmant
Choral	Boellman
Idyl	Ludebuehl
Berceuse	Delbruck
A Sea-song	MacDowell
A Memory	Armstrong

OFFERTORY

Two Angels	Whiting
Offertoire	Thomas
Prelude in E Flat	Read
In a Monastery Garden	Ketelbey
Largo	Handel
Beside Still Waters	Coerne
Andantino in B Flat	Lowden
Pastorale	Wachs
Berceuse	Denner
Andantino	Botting

ANTHEM

I Will Feed My Flock	Simper
I Will Dwell in the House	Eville
Ye That Stand in the House	Spinney
If Ye Love Me	Simper
O Lord Most Holy	Franck
God Who at Sundry Times	Stewart
All Hail the Power	Gailbraith
Rejoice in the Lord	Kotschman
Praise Ye the Father	Gounod
The Earth Is the Lord's	Pflueger

POSTLUDE

Paen Heroique	Diggle
Finale in B Flat	Maxson
Grand Choeur	Chauvet
Allegro	Mendelssohn
Postlude in D Minor	Silver
Festal March	Kroeger
Allegro Moderato	Faulkner
Gloria	Andre
Alleluia	Hansen
March Jubilante	Battman

Bulletin Board Slogans for July

Public good is a worthy but neglected motive.

Thy country, thy God and Truth need your support.

How can there be public virtue without private virtue?

War is wholesale corruption, wholesale disgrace.

Give anything but truth for peace.

We must be at peace with ourselves to be at peace with others.

Peace is not denied to the peacefully inclined.

Peace has greater victories than strife.

There is no armor equal to keeping out of range.

The world's hope of progress lies in the Bible.

Human brotherhood presupposes Divine sonship.

Character in the individual only, brings character in the group.

The way to save peace is to save purity.

The best government, like the best car, makes the least noise.

The government we most need is self-government.

Good men in government are more needful than good laws.

CHURCH METHODS

Church Misses Millions of Children

Seventeen million children in America are not receiving religious training, said Paul E. Eddy of New York, director of week-day and vacation schools for the International Council of Religious Education, before the Ohio regional convention the first week in June.

Pastors are credited with touching 40% of the youth of their given communities, with all the facilities of the Church and Sunday School at work.

Have you made a survey of your immediate community, so that you know how many children there are who should be enrolled in week-day or Sunday Schools for Religious and moral training? Is this not the place to begin? Winning the children to a Christian life is the hope of the Nation.

Barleycorn on Trial in Church

"Prisoner at the Bar," written by George Y. Hammond of Topeka, Kansas, was presented by the young people of Archwood Congregational Church, Cleveland.

The need for education regarding the presence of "John Barleycorn" is becoming more urgent from day to day. Let us bear this in mind in planning our summer and fall programs, and more particularly during the coming elections. There is need to remember, during the certain season of propaganda and ballyhoo prior to the next presidential election, to whom we are indebted for the presence of the saloon in our neighborhoods. It had, indeed, been a "New Deal" for more than the distressed homeowner and the unemployed.

Those Vacant Pews

Have you tried the "Pew Christening" plan in your church? Make a drawing of the seating section of your church, dividing each pew into the number of sections for individual seating. Name each seat on the basis of the membership of your church. Plan a special service, at which time copies of the drawing, with the names written in, are presented to the membership. The service will include the reading of the names in the order of seating, and a formal dedication to the cause is made. Each person is asked to stand for the reading of the name, and acknowledge the charge, or responsibility for keeping the pew filled at each service. Make the first dedication for only one month, and try to secure from every person a promise of cooperation to keep the pew filled for that month. The enthusiasm by the end of the month will make a second service of dedication for an additional month a thing of joy.

Tips to June Brides

From his experience, Judge Howard C. Speakman, Phoenix, Arizona, offers the following suggestions to brides who would keep away from marital trouble. Judge Speakman hears from 750 to 800 divorce cases a year.

Be sure you are temperamentally suited to each other.

Each party must realize marriage is a life-long contract.

The wife should realize marriage is not a life of luxuries.

The husband should realize he is the breadwinner.

Each should show the other more consideration than any other person except their children.

Every couple should live well within their means with the objective of owning a home.

Remember, divorce destroys love, home and family ties.

If husband and wife will make proper effort in rearing and educating their children, petty differences between the two will disappear.

Never start arguing before breakfast.

If husband and wife will continue to think of each other as the boy and girl they married, the romance and chivalry of their courtship will continue through their declining years.

With Lawrence in Arabia

About 11 years ago Lowell Thomas, one of the better news commentators, wrote a book of adventure christened: "With Lawrence in Arabia." . . . It became a best seller and was translated in many tongues. It sold millions of copies . . . When Lawrence passed on the other day, the *London Express*, a Lord Beaverbrook enterprise, immediately ocean-phoned Thomas in New York, offering him the equivalent of \$5,000 in Yankee Doodle money for the second newspaper serial rights to his 11-year-old book . . . "I couldn't take money like that," said Thomas. "That fellow was the inspiration for the first book I ever wrote!" . . . He refused to bargain with the Londoners . . . Two hours later they phoned him again, and urged the author to give in. "Why not look at it this way," they persuaded, "it will help perpetuate his memory" . . . Finally Lowell agreed, but instructed that the \$5,000 be sent to an old lady, who lives in Tibet in the Himalaya shadows . . . She is Lawrence's mother.—*Associated Press*.

A Worthy Record

Fulton, Illinois, is reported by the daily news mediums to hold the highest record of church membership, per capita citizen, of any community in the country. There are 3000 citizens in Fulton, and all but 98 indicate church affiliation. God bless Fulton, her citizens and her church leaders? There is little need to fear that the souvenir collecting populace will carry off the village bit by bit, but the citizens of Fulton need no special acclaim, since their consciences and peace of heart are their own rewards for righteous living. What a record to strive for!

Paging Twins, Triplets, Etc.

The Sunday School of Trinity Episcopal Church, Wheaton, Illinois, has an enrollment of 100 persons, and of that number 10 per cent are twins. It might be interesting to focus some attention on the number of twins, triplets, quadruplets, are member of Churches and Sunday Schools over the land. Some form of communication might be established between the memberships of churches having such members, thereby centering some attention on this phase of family life.

Subjects for Meditation During July, Our Month of Citizenship

1. The family is the deciding factor in building a nation, or a spiritual religion. Both must be constructed out of that material the home produces.

2. There is the call of the wild, and those who respond to it gravitate downward like Lot; and there is the call of the good, and those who respond to it go upward like Abraham.—*Rev. Herbert Barclay Cross, Bowling Green, Ky.*

Prayer in Relation to Drouth or Floods

Individuals in distress usually turn for relief to the one source they know, the Creator, the God and Father of us all. We do not always rationalize about the probability of the desired answer to our prayer. We just pray (plead) for relief or rescue. Every pastor would do well to train his flock in the art and efficacy and meaning of prayer. *Rev. E. H. Blakeman, Hodgenville, Ky.*, discusses the value of prayer as follows:

Will Prayer Break a Drouth? Much is being said and written these serious days about the drouth that is now parching the crops of this country, causing great loss and much suffering. The minds of some are seriously agitated as to the cause of the drouth, and as to what will possibly bring relief. Many of our brethren are calling meetings to discuss and pray about the situation, which is indeed a wise thing to do. However, it would be unwise for us to pray for rain alone. One of the great needs of today is faith in the truth of the Word of God, and a conscience that will meet conditions upon which His promises are given. *To pray for rain, or for a revival, or for anything else, irrespective of the conditions of His promises, is to be guilty of the sin of presumption, and is a very dangerous thing to do.*

In the first place, it is asking God to do something that He hasn't promised to do. Again it is dangerous because it crushes faith, and brings criticism from the unbelieving world. If we pray for something irrespective of His will and promises, that prayer is not answered, then faith is weakened, and the thoughtless unbelieving world looks on to say, there is nothing in prayer, they prayed but their prayers were not heard. The Word says, "*And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.*" Again Jesus said, "*If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be*

done unto you." Then when we pray and get nothing, it may be that we have not asked according to His will, and have disregarded the conditions of His promises.

Again the motive of prayer may be wrong. We are told in the Word, "*Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that you may consume it upon your lusts.*"

May we ask, why should we pray for rain? Is it that we may have more corn, and more tobacco, and more of other things, for which we may get more money, with which to buy more automobiles, and more gas, and engage in more worldly pleasures? If that is what we want, the motive is wrong and our prayers are vain.

Prayer is but one of four things that must be done before we have a right to claim the promise of God for rain. God said, "*If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people. If My people which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*" So we see from this study that this is but one of four things that is required to break a drouth, namely, *humility, prayer, seeking the way of the Lord, and turning from sin.*

Another pastor gives the following references:

"I am the Lord, if ye walk in my statutes, and keep my commandments, and do them; then *I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.*" (Leviticus 26: 2-4.) "And it shall come to pass, if ye shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that *I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.*" (Deut. 11:13-15.)

To any pastor, who is not entirely clear on this subject, we recommend most heartily and sincerely the study of Dr. Hallesby's book on Prayer, as translated and distributed by the Augsburg Press. You need this study for your own benefit, and you need it doubly for the purpose of generating a desire and habit of praying in the hearts of your members. You cannot spare the \$1.00? Of course you can't, until you realize your need; then you cannot spare the knowledge contained in the volume.

Clerical Garb and Processional Cross

The Redeemer Record of St. Paul reports, "More and more churches of the Twin Cities are adopting the cassock, surplice and stole as the clerical garb in their church services. The latest addition to the ranks is Jehovah church of this city, of which the Rev. J. Schumacher is pastor. The pastor appeared in his new garb for the first time on Palm Sunday, on which occasion the processional cross was also introduced.

Picnics and Folics

Picnics and Social Get-togethers are safety valves and should be looked upon as a parish necessity. Since we may not have any miracle workers in our membership by way of feeding the 5,000, ample provision for refreshments should be made well in advance of the picnic. Secure gifts of coffee, milk, lemons, etc., from some of the local merchants in return for an announcement in your church bulletin, and refrain from ticket selling if possible. It does no harm to expect the merchants to aid in making the day a success, since they in turn profit daily from the orderly activities of the church as an organization.

Plan activities for the young, and bear in mind that all feel "young" when attending a picnic, and all yearn to have a part in the frolic. Above all, remember the mothers and strive to make the day a glad one for them.

The Lord's Questionnaire

A questionnaire devised by the young people of an Illinois church is an interesting study, in that it embodies questions that these young people believe "The Master might ask the members of their church." It is too long to print, but the idea might be carried out in any church. Concentration on "The probable questions of Christ" might do us all good. We have an idea preachers generally would begin the study and preaching of the Gospel, rather than devoting the precious hour to dissertations on political, economic, or labor problems. Yes, we know all these things relate themselves to the Gospel in the final analysis, but the trouble is that we do not relate them to the Gospel in our preaching, we let them take the place of the Gospel, and the result is that people are ignorant of the Gospel, and the commandments. Let us find out what ideas our people have on the "Mind of Christ" in its relation to our lives and activities, and then preach on "Thus saith the Lord." After all, these are the principles upon which our great nation was founded, and upon which it has worked its way to the forefront of world nations. Let us not forget this, in our desire to espouse a new social gospel. When the individual is right, the nation will be right, and the Gospel upon which that is founded is neither *old* nor *new*. It is ageless.

A Cure for Tardiness.

The tardy church member irked one of our faithful pastors, and nothing he could do solved the problem. Because of his long pas-

torate, he had come to feel that the habit was growing among his members. After conscientious thought and prayer, he decided to open the service with the Benediction, then the Recessional, etc. In other words, he did what Charles M. Sheldon suggested some years ago in the *Christian Century*, he "Turned it Around."

The amazed membership became attentive, bewildered, and then joined in with a will. At the end of the service, the pastor calmly and good-naturedly announced that this was the only method he could devise which would enable all the membership to take part in the opening part of the usual service. He announced that this plan would be continued until members would find it possible to be in their seats at the time of opening the service. It worked, and there is no ill-will.

A Letter to Choir Members

Let us remember to write letters of commendation to the individual members of the Choir, as the spring season closes, and express the desire for prompt attendance at rehearsals when that feature of the work is resumed in the fall. Make the letters appreciative and commendatory, and have them signed by each individual member of the Church Board in addition to your signature as pastor. In some churches, these letters are distributed by special child ushers at the close of a special service of Benediction for the Choir. This recognition enlists the willing support of many otherwise indifferent members.

The Parish Paper

The wise pastor will strive to keep his parish paper in circulation during the summer months, as well as during the year. True, you desire to be relieved of the duty of editing and printing during the vacation season, but a canvass of the membership will disclose ability to carry on this feature in your absence. In addition, a new point of view may add interest to the paper. The financing of the summer editions may be left up to the person or group selected to carry on. The experience will be a wholesome one for pastor and people, and—your membership needs contact with the church during the vacation season. In many instances, the parish paper is the only contact which reaches them. If you do not see your way clear to publish such a paper, write the National Religious Press. Their long and varied experience will be helpful to you.

WHAT READERS SAY

April 15, 1935.

Gentlemen: Please send *The Expositor* for two years—continuing my subscription from the present date. I am enclosing my check for same. While this subscription entails sacrifice, I should hate to try to be an efficient minister without it. Yours very truly, C. E. Burkhart, Evangelical Church, Odessa, Minnesota.

April 2, 1935.

Dear Mr. Ramsey: I am sending you my usual letter and check for *The Expositor* for another year.

While I am no longer a pastor, as you will notice, I keep *The Expositors* on file and enjoy reading them. I have always considered *The Expositor* the greatest magazine for ministers in general of any that are being printed, and

now that it has joined with another great magazine for ministers, it ought to be of still larger helpfulness to the pastor in his work. Very sincerely yours, C. P. Jones, General Supt., Kansas City Baptist Association, 1107 McGee Street, Kansas City, Missouri.

April 13, 1935.

Dear Doctor Ramsey: I received my copy of *The Minister's Annual* this week. After looking it over I am persuaded that it is about the best thing on the market of its kind. It would be hard to compile a better lot of material for the busy pastor than what you have done in this volume. I shall take great pleasure in commending it to my ministerial friends. I trust it may have a large sale for it is worthy. Sincerely yours, J. T. Riddick, Watts Street Baptist Church, Durham, North Carolina.

May 8, 1935.

Gentlemen: Thanks kindly for sending *The Expositor* after notice of expiration. I am grateful for the aid which *The Expositor* brings each month. *The Expositor* and I are co-laborers in the work. It is to me what oil is to the flame as far as I am concerned. No other piece of literature can serve the purpose as *The Expositor*. Yours very truly, Rev. C. B. Newton, Ardmore, Oklahoma.

May 4, 1935.

Gentlemen: Please discontinue subscription to *The Expositor and Homiletic Review*. I am retiring from the ministry, and will no longer have need of such useful tools. I sincerely appreciate the service your firm has rendered to help me make my ministry successful. Sincerely, Rev. B. G. Ewald, Sunnyvale, California.

CHURCH BUILDING AND EQUIPMENT

ELBERT M. CONOVER

Director of the Interdenominational Bureau of Church Architecture

REVIVAL IN FINE MEDIEVAL STAINED GLASS DESIGN

HAROLD W. CUMMINGS of Cummings Studios, San Francisco

THE purpose of stained glass is to beautify buildings. Its use is by no means confined to ecclesiastical structures although it is natural that the history of the craft should be closely associated in thought with church architecture for its greatest impulse was derived with the construction of houses of worship in medieval times.

Research and study of the finest examples of stained glass design has awakened interest in the art of the middle-ages, and production today of some of the finest windows since the 14th century is meeting with wide-spread attention. This fast-growing general appreciation is reviving the craft, as public approval sustained the guilds in years gone by.

Prior to the Reformation, what were then considered large sums of money were available for church beautification. In addition, individuals willingly made personal sacrifices in order that work might be carried on. Consequently, the stained glass guilds were active. With the coming of religious unrest which culminated in the Reformation, however, funds for church construction became scarce and the art of stained glass design, as it had been practiced, began to disappear. While the principles have remained through the centuries, there have been few persons who followed the lines set by the old masters and it is the revival of the methods employed by these craftsmen which is making its appeal today.

In order that those not closely familiar with this subject may understand differences in stained glass design I shall endeavor to explain how major differences have arisen, avoiding as far as possible, the use of technical terms. But before going further it may be of interest to record a few items of stained glass history.

Authorities claim that the oldest stained glass window extant is to be found at Dijon, France. This dates from the middle of the 8th century. Not until the 11th century, however, were the first basically fine stained glass windows designed. Some of the best examples of these are in the Cathedral of Augsburg, Germany. During the following three hundred years some of the finest ever produced were made in France, notable examples being found at Le Mans, Poitiers, Sens, Bourges, St. Chappelle, Chartres (particularly the west windows), and the north window at Notre Dame. At the same time, mention should be made of some of the beautiful English windows of the same period which include those at York Minster, Canterbury and Salisbury Cathedrals.

Reference was made at the beginning of this article to the guilds, those groups, or as they sometimes happened to be, families of artist-craftsmen. Everything that was used in the creation and production of the window complete, was made by the guild. The guild made the colored glass; created the design; completed the painting; the firing, and the glazing.

The guilds could not make what we would consider today, perfect glass, but this seeming deficiency was a distinct advantage to them in obtaining their effects. The glass was cooled on slabs of stone from which it took on a granular appearance. As the stones were not level, glass would be thicker in some places than in others with the result that the greater the thickness through which the light must pass, the darker would be the shade of color. Bubbles, lines, swirls and other irregularities were caught in the cooling process thereby giving individuality to each piece of glass and permitting the many angles of light refraction.

which cause stained glass windows virtually to sing with active, vibrant color.

Active color produces an effect which is entirely different from that given by static color. A stained glass window, therefore, has countless "moods" for, vibrating in light, the colors change with every variation in the light passing through it.

Raw glass called "antique," which is used in stained glass windows today, is made by hand much in the same way as in the middle ages. The best of this raw glass comes from England, Belgium and Germany but it is worth recording that rapid progress is being made in its production in this country.

In the medieval days much time and experimentation was given to obtaining the desired colors in small pieces of glass. Consequently, the craftsmen considered the finished glass almost priceless and used it sparingly. A very small piece was cut—then a lead line, another small piece—another lead line, and so on.

The lead lines, or strips of lead "csme" as they are called, hold each piece of glass at a slightly different angle. These additional angles of refraction help to give to stained glass windows their jewel-like appearance. Frequent lead lines of varying widths work to further effect, for large areas of unrelieved colors in active light are trying to the eyes and the contrast of the soft black lead lines, like rich, black soil in a flower garden, give the relief necessary fully to appreciate the active colors and brilliance of the glass, beside which, lead lines add form to composition. While different colors react in differing degrees, clear spaces of glass, when surrounded by lead, appear larger than their actual area due to the optical law of irradiation.

The craftsmen of old were concerned first, with developing the beautiful clear colors in the glass. Then, with assembling them into harmonious combinations of vibrant light. The correct distribution of mosaic pieces of color is termed "patterning of active color in light." In windows of the 12th, 13 and 14th centuries this phase of art was developed to its highest degree. In the windows of later centuries the Renaissance glass painters, in their struggle for original expression, strayed from the art. In their effort to produce the effect of oil paintings on glass they dulled the surface of the glass thereby reducing irradiation.

With the passing of the craftsmen of the older school, their sons had drifted away from the trade which had then become inactive. Consequently, when the building of fine churches was re-started, portrait and landscape artists were commissioned to express "their art" on glass. Thus began the decadence of true stained glass design.

Light shining on a canvas painting, comes from the front and sides to a non-lucent material. This permits perspective, distance, modelling. In short, realism. Shining through glass, however, light comes from behind, actually through the material. Therefore, any attempt to obtain realism; any endeavor to convey perspective, distance, or modelling; is "pulled up flat."

The 13th century stained glass craftsmen were not portrait or landscape artists. They presented their figures, faces, backgrounds and borders on one plane, thus producing a flat tapestry effect. As a result, their portrayals of saints and scenes took on a character peculiarly confined to stained glass. They were symbolical, meaningful, inspirational.

It is barely possible the glass painters of that period may not have been aware that this flat style of painting was the only one suitable for the materials imposed by the nature of the art. Yet, looking back through the centuries, studying each change and its result, it is a fact that this perfect style of flat tapestry effect does not cause the eye to be detracted by small views and scenes of landscape, but leaves it free to observe the impression as a whole and to absorb the complete effect of design and composition. The "Medallion" windows of the older period, although filled with small figures and groups, still produce the effect of tapestry because of the beautiful harmonizing of colors. This, after all, is the determining factor in the general impression.

It must be remembered that windows are an integral part of architecture. They function to admit light. Windows are not the medium for pictures for they possess neither aerial nor linear perspective. They are areas of translucent wall and should be so treated. As we consider correct stained glass design, we find that all-over composition is of foremost importance. The main theme or subject of the window must be adequately supported by supplementary designs in the form of medallions, background, borders and tracery—the small openings which crown the window and embellish the whole.

In the early days, craftsmen found they could transform light through colored glass into rich, scintillating tones and magnificent color symphonies. In addition, by painting on the glass they could produce symbolical designs that would signify Christian characters and religious allegories. Hence, the fine old windows that have so strongly appealed to critics of stained glass are "symbolical" windows, not "picture" windows. From this arise the questions: Why should stained glass windows be made with an idea of imitating the realism in which canvas painting excels, when no other art can approximate its own power to pattern tapestry effects of color in active light? Why not abide by the inimitable law of its own being and continue to explore the realm of beauty in radiant color harmonies?

When painting on canvas, lines are conveyed to the material which it is desired shall be seen. On glass, the monocromatic tracing lines which give detail and pattern to design, are obtained by the application of an opaque brownish paint which contains silica and is permanent when fired. The glass is finally covered with a glass pigment called "matting." This is rubbed, picked, or brushed away for the effects required, leaving small clearings through which light can shine, thus revealing the glorious colors in the natural glass. These are "high lights" and they play an important part

in developing the composite beauty of a stained glass window. Each piece of glass is treated individually and no two effects are identical.

For painting on canvas, pigments of every color and tint are available, whereas the stained glass craftsman's palette is limited to his available supply of raw glass. In the finest stained glass windows all color effects are permanent and are obtained as follows: With pure colors in the glass; with restricted dual effects made possible by etching the film, or surface color, of "flashed" glass, or with silver stain which is so called from oxide or chloride of silver and which, when fired in the kiln, actually stains the glass and remains permanent. But the latter process limits color to yellow tones which include pale lemon, gold, orange and brown. These tones may be obtained either on light colored glass or on etched "flashed" glass. All other colors are applied by the use of enamels and these are not permanent. They peel with time. Peeling is due primarily to the difference in the coefficient of expansion between glass, and enamel paints. In "picture" windows, any applied coloring effects such as blue eyes, flesh-colored cheeks and other realistic touches must be produced by use of enamels.

Through the centuries of religious fervor, certain colors were invested with definite spiritual meanings. In stained glass these colors are significantly employed for garments, symbols, etc. Blue, for instance, symbolizes faith, loyalty, wisdom. Red represents love; crimson, courage or devotion; gold, achievement; green, hope or victory; white, purity.

It is well to remember that stained glass first appeared with the Byzantine and Romanesque styles but came into general use and attained its greatest beauty with Gothic architecture. The windows of the two first periods were relatively small, leaving large wall spaces which gave freedom to an earlier art, fresco painting. But the larger and more stately windows of the Gothic style gave full scope to stained glass.

Gothic architecture originated in France in the middle of the 12th century and spread to other European countries during the next hundred years. It is not unnatural, therefore, that stained glass should have had a contemporary history. After all, stained glass is the handmaid of architecture and can only justify herself through loyal service to her mistress. The object of the stained glass artist, rather than to make a picture transparent, is to make a window beautiful.

T H E P U L P I T

A DRAUGHT FROM AN OLD WELL

J. SHERMAN POTTER

And David longed and said, "Oh, that one would give me water to drink of the well of Bethlehem that is by the gate!"—II Samuel 23:15.

ONE of the real delights in reading the Bible is in the discoveries of great spiritual truths hidden away in a "terrain" that does not promise much in the way of help or inspiration as one casually makes reconnaissance of what might be called the out-of-way portions of the sacred narrative. Spiritual truths are not always easily discoverable in the Bible. The "mother lode" is not always outcropping. Like the western prospector the strike is made only after diligent search, and often on territory that has been prospected time and again. . . .

I think I experienced a joy akin to that of an old prospector who staked out his claim, after making a rewarding discovery of nuggets of real gold, and then rushed to have his find recorded, when recently I made a real "strike" in the hill country of Old Bethlehem, in the vicinity of the Cave of Adullam. For I discovered the pure gold of spiritual truth

hidden in that brief, but beautifully told incident of a draught of water brought to David by his loyal friends from the old well by the gate.

Beginning with the eighth verse of the twenty-third chapter of II Samuel, we are introduced to David's mighty men—those heroes who helped the warrior-king achieve his conquests over his enemies, and establish his great military reputation. There are thirty-seven names in all recorded, and of these five are singled out as superior in greatness to the others, and the event is recorded which sets off the prowess of the warrior named. Let us briefly examine the record and see what passed for greatness in that epoch of Davidic splendor. First of all, there is a trio: Jashobeam, Eleazar and Shammah. All had this in common, they waxed mighty in the slaying of the national enemy, the Philistine. Sturdy Shammah particularly distinguished himself in a field of lentils, for, when his companions-in-arms incontinently fled and deserted him, he refused to run, but defended the field and his king with astounding courage, and "Jehovah

wrought a great victory." This is the sort of heroism in battle that always wins deserved recognition among all nations, ancient or modern, and Shammah has his counterpart in the military annals of every country.

Toward the end of the chapter we are given the names of two other valiant fighters for their king: Abishai and Benaiah. Great indeed were their personal exploits. Benaiah not only smote an Egyptian warrior under highly dramatic circumstances—"he went down to him with a club and dispatched him with his own spear"—but "he slew a lion in the midst of a pit in time of snow." He was ready for any kind of emergency, be it brought about by predatory beasts or predatory men. He was to his day and age what Richard Coeur de Lion was to the age that produced the Crusades, and perhaps he had a successor in our own Greatheart, the late Theodore Roosevelt. Our chapter ends with the mere mention of the other braves, thirty of them, headed by Ashael, the brother of Joab, a man of blood and iron.

Now the most interesting—and the inspiring part—of the chapter remains for our consideration. After having given credit to all the warriors who excelled in battle, the first place for bravery and courage goes to three unnamed men of David's band when he was an exile in the Cave of Adullam. Not for prowess on the field of battle, but for a deed of generous kindness is the most flattering tribute paid. They whom the King most delights to honor are these three nameless young men who, stirred by their beloved leader's sigh for a draught of water from the well of his childhood, take their lives in their hands, and bring to him what he scarcely expected to receive, that cup of rare cold water. How that deed stirred David's heart to the quick! And, oh, how our hearts are stirred—even after the lapse of these centuries since that historic event took place—at the way David expressed his deep sense of obligation to that nameless trio for their courage, their loyalty, their generosity. How we love David for his famous response:

"Far be it from me, O Jehovah, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives?"

Therefore, he would not drink it.

And he poured out the precious fluid to the ground—a wonderful thank-offering to God. It must have cost his three companions a severe heart pang to see their labor apparently wasted, but in after years the significance of their King's token of regard for them, as in that act he immortalized that draught of cold water from Bethlehem's well, brought to their hearts a glow of gladness. The story was told again and again, in the king's palace, and in the humble tabernacle of the poor. We do not know how long an interval of time elapsed between the commission of that deed and the time of the compilation of the permanent history of David's reign. But of this we may be sure. This incident of the Well of Bethlehem finds its place in the historic narrative—and these three have the first place of honor among

all the soldiers of Israel, because in the mind of David, as he thought over the meaning of life's enduring values, this deed of generous kindness, performed at great hazard, deserved precedence over and beyond the mere courage and valor exhibited on the battle-field. With all due respect to Jashobeam and Eleazar, to Shammah, Benaiah and all the other braves of his long and brilliant reign—and after giving them due credit and public recognition for all they wrought in the name of patriotism, for God and king as they saw it—the King himself picks out three modest and unassuming heroes, whom he does not name for posterity, as typical of the nation's best. They stand first in the hall of fame.

The record reads: "Benaiah and Abishai were honorable, but they attained not to the first three."

And so of all the others. The three who jeopardized their lives to bring to their King a draught of water from the old well at Bethlehem's gate—these have the pre-eminence!

Is not the significance of this incident a "discovery" of the first magnitude? What a refreshing draught from the deep well of the past this is. Here is living water from the ever-living Word—that inexhaustible well of spiritual refreshment to all who will drink therefrom.

We may not always think of David as swayed by the loftiest of motives—his greatness was not unmixed with an alloy of baser clay. His carnality and cruelty whenever exhibited is not disguised by the Jewish historian. But in his appraisal of the greatness of character revealed in the single, generous, kindly act of these young men, motivated as they were by an unselfish devotion to a great leader and a great cause, David is seen in one of his loftiest moods. Here he thinks straight, as one indeed "near to God's own heart." In this incident, standing out from among all the others, we look upon a monument erected to the UNKNOWN SOLDIERS of David's reign, a monument that overtops in its significance the statues erected on the same field of honor for all their contemporary officers. For here is the lesson intended to be conveyed: Those whose reputations rest only on the carnage produced by them in the theater of war—however meritorious their acts may seem at the time of the conflict—are dying reputations. They who take the sword perish by the sword. Their fame is but a flash in the pan, and the glory of war, as our own battle-scarred William Tecumseh Sherman once tersely put it, "is all moonshine." But as against those who were mighty in battle are arrayed those who were mighty in deeds of mercy and humanitarianism. As against the wielder of the sword is he who brings the CUP OF WATER in a precious service of kindness and good will. . . .

Do you recall the story of Sir Philip Sidney—courtier, literateur, traveler, scholar and soldier of the spacious days of Queen Elizabeth? He flung away his life to save the English army in Flanders in a forgotten conflict of 1586. As Sir Philip lay dying, there was brought a cup of water to his fevered lips.

But he caught the beseeching glance of another wounded soldier, and so he bade the carrier take it to him who was stretched on the ground beside him. "Thy necessity is greater than mine," said Sir Philip, and thus he forgot himself into immortality.

Not long since a contest was held in the schools of Great Britain, the voting done by the students, to determine who in their estimation was the greatest woman in English history. The heroine of the Crimea, Florence Nightingale, was the overwhelming choice of the school boys and girls of the Kingdom.

Longfellow, the sweet-spirited and inspired poet of New England, caught the significance of that life, and wrote one of his most beautiful tributes to her under the title, "Santa Filomena—The Lady with a Lamp."

On England's annals, through the long
Hereafter of her speech and song,

That light its rays shall cast
From portals of the past.
A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

Thanks be to God for the bearers of the cups of cold water—for those worthy sons and daughters of the race who have heard the cry of their King: "Oh, that one would give

me water to drink of the well of Bethlehem that is by the gate!" and then in response to it have journeyed to the well, dipped up the precious fluid, a brimming cup of third-assuaging, living water, and then carried it in unselfish and loving ministration to thirsty souls. There is another King who stands athwart our paths and bids us think in terms of water from a well that is ever bubbling within reach of us, a reservoir of redemption, an inexhaustible fountain of living water. He who was born in Bethlehem; He who knew that well by the gate so dear to David, of whom He now is the spiritual successor, the Mighty Captain of our salvation; He who made a draught of water the symbol of discipleship—He stands in our midst today, and proffers us this Cup:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple shall in no wise lose his reward."

Where cross the crowded ways of life
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion on Thy face.

"RETHINKING" OUR RELIGION

WILLIAM T. McELROY,

Editor of the "Christian Observer."

"Let us search and try our ways, and turn again to the Lord."—*Lamentations* 3:40.

SOME years ago a book was published which caused a great stir in the religious world. Its title was, "Rethinking Missions." It has given us a new term in Christian thinking.

As "Rethinking Missions" was a good thing for the Church, so to "Rethink Our Religion" will be of great benefit to us as individuals. It is probable that most of us take our religion as a matter of course. If we give it any serious thought at all, it will probably be to congratulate ourselves that we live in a Christian age, in a Christian land, surrounded by Christian institutions, subscribing to Christian theories, and ourselves Christian in purpose and act.

Are we really Christian? After all, Christianity is something more than putting our name on a church roll, contributing money to worthy institutions, or even formal subscription to a creed. We may take it for granted that we are religious when as a matter of fact, we are more irreligious than religious, more pagan than Christian. Hence the admonition of the ancient prophet, Jeremiah: "Let us search and try our ways, and turn again to the Lord." To put the thought of this text into modern phraseology would be to ask, "What kind of life does our religion produce?"

We need frequently to make a searching self-examination. Few of us do it. Even the business man who is careful to take inventory in his business, at least once a year, generally does not use the same practical measures with his soul. Let us try to do this today in our attitude towards our religious life and experience. In other words, let us "Rethink Our Religion," or as the prophet expresses it, "Search and try our ways."

I

Do we take our religion seriously? Has it a vital place in our thinking and in our living? Is it merely an opinion that we hold or is it a conviction that grips us and makes us different from what we would otherwise be?

Some years ago a pastor called one morning on a prominent business man. As he started to tell his friend the object of his call the business man interrupted him with the following statement: "I am glad to see you as a friend at any time, at my office or home or anywhere else. But I must ask you to put off this matter until Sunday. I have made it the rule of my life never to mix religion and business or to discuss religion in a place of business."

This is an extreme case, but there are many who are practicing it. That is one thing that is

causing some of the troubles of the business world of today.

As a business man needs religion for himself, so the business affairs of men need the influence of religion. Honesty, fair play, unselfishness, and kindred ethical ideals are sadly lacking in our commercial affairs. We cannot have them until we have that upon which they are built. These ideals have seldom been widely practiced without the foundation of religion.

So our social world, our educational world, our home life, and all other phases of human activity need religion and the influence that religious men and women exert. One reason for the widespread interest in social and moral problems of our time is that an increasingly large number of people are beginning to realize that we shall never be rid of the evils that mark our social order until more of us, taking our religion seriously, begin to apply it to the way we live.

It is no new problem. In the Book of Revelation we find the charge made by the Lord against one of the earliest of the Christian groups, the church at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." It may be that in this age, which we call our progressive twentieth century, the Lord has caused to bring the same charge against many of us.

II

Another test of the reality of our religious experience is whether or not we find our faith fruitful of strength and happiness and peace in our own hearts. Sooner or later everyone must face discouragement and loss and sorrow. The poet has wisely said:

"Into each life some rain must fall,
Some days must be dark and dreary."

When these times come must we harden our hearts with stoicism, or has our religion a message of help for us? Are the words of Christ, such as, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," merely a beautiful text or are they the statement of a glorious promise whose fulfillment we have experienced in our own lives? As we bid farewell, so far as this world is concerned, to those we love, have we a faith that answers with a steadfast assurance the question Job asked many centuries ago and that many millions of others have asked since, "If a man die shall he live again?"

Religion has met this test in a multitude of lives. But it must be something more than a nominal religion. It must have conviction. It must have knowledge—a knowledge that God is and that He is our Father who loves us with an infinite love. It must have trust—a trust such as Job had, who was able to say, "Though He slay me, yet will I trust Him." It must be a faith that has laid hold of our deepest and strongest emotions and bound us to the infinite with ties that the vicissitudes of life cannot break.

Let us rethink our religious faith before these tests have come upon us. We may not feel our need of its comforting power today, but the time will come when no other help is available. When we have come into the experience of fellowship with God we shall know the truth of the words, "Blessed is the man that trusteth in Thee."

III

There is need of rethinking our religion if it has not broadened our outreach towards our fellowman. If the greatest commandment is that we are to love God with all our heart, the second is like unto it, that we shall love our neighbor as ourself. The spirit of Christ is not ours if we seek blessing only for ourselves from our religious experience. Religion blesses us only as we become a channel through which it flows out to bless others.

Ceremonial religion was not enough to receive the commendation of Jesus. The religion that He taught leads a man to the temple to pray, but it goes further than that. It also gets him down off his beast that he may minister to the needs of his wounded neighbor by the roadside, even though his action means risk and trouble and expense to himself. True religion does not "pass by on the other side." It awakens our sympathies to such an extent that we will be found helping whenever there is human need.

In the Master's picture of the final judgment it was not those who merely had said, "Lord, Lord," who received the "Kingdom prepared from the foundation of the world." But those who in His Name had fed the hungry, clothed the naked, visited the sick, and given the cup of cold water to the thirsty.

It is well that we go to church, and read our Bibles, and say our prayers—or does our religion go even that far? But while these things help us to be more Christian, they are never an end in themselves. It is recorded of Christ that "He went about doing good." As His followers we are to reach out the hand of help to our fellowman in his time of need.

In this connection the late Dr. E. Y. Mullins once wrote: "The principle that no man liveth unto himself teaches us a lesson of responsibility. No man can live in the modern world without feeling keenly the pressure and urgency of this principle in our lives A man might as well vote that he would henceforth refuse to submit to the law of gravitation, and walk off into space from the roof of a tall building in the hope of escaping the consequences of his folly, as to attempt to wall himself in from his fellows in his sympathies and his outlook upon life. There is a law of moral gravitation which clutches us tenaciously as it says, 'All things whatsoever ye would that men should do unto you, do ye even so unto them.'"

Some one has told the story of a Chinese writer's interpretation of Christianity. He pictured himself as having fallen into a deep pit. Buddha came by and expressed his sympathy. Confucius came by and told him if he would climb up to where he could reach him he would help him out. "Then Jesus came by,"

he said, "and climbed down into the pit and put His arms around me and lifted me out."

This is the challenge of Christianity to us as

men and women. It is a faith that is vital and living; that blesses and strengthens us; and that makes our lives a blessing to the world.

OUR FIGHT FOR FREEDOM

J. R. CARPENTER

Text: Romans 3:21. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." (American Standard Version.)

LET us look briefly at three historic struggles for freedom, that is, for a larger human life. We are in the midst of one of those struggles now.

Paul's Problem: Freedom from the Law

First, let us look at the struggle in which Paul was engaged when he wrote the letter to Rome. Two utterly different conceptions of religion were struggling for supremacy. One was the legal conception, the idea of religion as the keeping of certain laws and regulations imposed on the life from without by long custom and the authority of an institution. The Christian conception of religion, which Paul so earnestly champions, having found this larger freedom for himself, is utterly different. All righteousness has its source in God. All men have missed the way; in one way or another they have failed by their own efforts to find the right way. The only possibility of finding that way is through humble faith in God. For those who are willing to seek in this fashion the way is made plain in Jesus Christ. In this kind of religion the life is controlled from within, for God takes control and the righteousness is from Him. The life of the person who has this kind of faith is a growing, attractive life.

It was a tremendous struggle which Paul carried on, but he won out. A new kind of religious life became firmly established. This struggle between the legalistic and the Christian conceptions of religion marks the beginning of a new era in human history. How much larger our life is because of it!

The Problem of the American Colonies: Freedom from Oppression

One hundred fifty-seven years ago the American colonies came to a time of destiny. A courageous group of men risked their all by signing a Declaration of Independence. Why? Because human rights were being made secondary to a theory of monarchical government. Life was being controlled unjustly from without. Government was being carried on without the consent of the governed. It was a turning-point in human history; the time had come to establish a better way.

These men had firm convictions regarding the inherent rights of all the individuals in

the human family. They had the faith in God and in men to assert those rights.

The outcome of the faith of these men was the birth of a new nation. Through the birth of that nation there became established more firmly than ever before the principle that every human life has certain inalienable rights and that freedom for all is the goal of human life. This freedom is to be found, as they clearly saw, only through life being controlled from within. The arbiter of human destiny is not to be a king; it is God Himself.

Our Problem: New Conditions for a New Life

If those other days were tremendous days, so are these. If back there, the destiny of the whole race hung in the balance, even more does it hang in the balance now. If men and women needed courage and faith and character then, how much more do we need them now! We have seen visions and dreamed dreams of the world that is to be. Old things are passing swiftly away, but not all things have yet become new. The problem which we face today is the necessity of providing those conditions for human life which will make the new life of freedom possible.

There are those who still insist that we must hold to the old ways, and that we must forget international ideals. But that way is closed, never again to be open. No nation can live unto itself any more than an individual can live unto himself. We must find our way out into the larger life together.

We are witnessing the breakdown of old systems built up by generations. Dependent at first upon the skill of men, they have become at last the prey of forces beyond the control of men. Those who have trusted in material wealth and physical force as if they were eternal are being crushed by that in which they trusted. Again human life is coming out second and being controlled from without against its will.

Government has become a tremendous burden. Machinery built to serve the people has become an unbearable burden, taxing them beyond their ability to pay. In international relations the great burden of armaments grows heavier because of the distrust and fear in men's hearts. Our industrial system, has proved inadequate, defeating its own purpose. Our economic system, which was made for man, works as if man were made for it. All of these systems, which man thought to use for his own advantage and protection, have got beyond his power. No one in all the world today is wise enough to know exactly the details of the way out. Those who have posed as

wise in former days are now merely waiting for something to happen and hoping that somehow a way out will be found.

The enchained spirit of man is rising to this new emergency with the conviction that he is made, not to be slave, but to be master. But our day requires a greater faith in God and a more general recognition of the fact that the righteousness that exalteth a nation has its source in Him. The new way can be found, for it is God's way.

The Spirit of God must come into our government, into our international relations, into our industrial and economic systems. If life is right at the center, it can grow in right directions. The fundamental need is a change of mind and heart. It is not sufficient to say that all we need is to stop being afraid. We shall not get rid of fear until we have found an object worthy of complete trust. Nothing short of faith in God will do. God is guiding our destiny, and all our help is in Him. "God is our refuge and strength, a very present help in trouble. *Therefore* we will not fear, though the earth do change, and though the mountains be shaken into the heart of the seas." (Ps. 46:1, 2.)

God has made us for a greatness which we have not yet realized. As an illustration of how much our minds need to be changed, let us think of our ideas of work and leisure. We think of an ideal society as one in which every one is at work, pushed by economic necessity. We have the constant fear of a scarcity of goods. We feel that each must do all that he can to wrest from an unwilling nature enough for life's needs.

As Gorham Munson points out, the poor fear leisure, not only because of actual need of the products of labor, but also because having a job relieves one from the necessity of self-initiated activity. One who has a job does not need to plan his life; it is planned for him. As an illustration of how work is desired sometimes as much for this reason as for the profit to be gained, witness how men rush to enlist in wartime. Unless one has developed interests that make it a pleasure for him to plan and carry out his own activities, he wants to be under authority.

The same writer points out that the well-to-do fear to see leisure spread to all because they fear the loss of their present privileges that they will not be able to obtain personal service; and that the masses will make a bad use of their leisure.

It will be a great help if we can get rid of the idea that there is not enough of the goods of life to go around. There is enough for every one. What is needed is a plan by which all may have those things which are needed for the making of a life and every one may be encouraged and helped to make a life worthwhile.

We are engaged in a great struggle to put off the old and put on the new. The day will come when we shall have the new conditions needed for the new life. The question before us now is whether we will submit to slavery, to systems which have got beyond control or whether we will rise in our God-given might and become masters of life. The righteousness of God through faith in Jesus Christ is the way. Let us make sure that He controls from within in the life of each of us.

THE WORLD NEED: A PEACE PATTERN

OTHA L. CLARK

Blessed are the peacemakers; for they shall be called the sons of God. Matt. 5:9.

WE often rebel against patterns. After all these years we are finding that the war pattern does not fit very well. We see as a result of that pattern a line of dead men standing side by side reaching from Bordeaux, France, across Europe to Moscow, Russia. The war dead marching in lines of ten, from dawn to sunset, at intervals of two seconds would take 162 days to pass. Still people say that the fashion is not changing; that war is still the pattern to which the world must conform. One of our military men says, "After every great war, there is a return to hatred of war in this country, which becomes a dangerous situation—war is a dreadful thing—that is true, but our nation will never change and there will be another war. A prominent Englishman says, "Nature keeps her human orchard healthy by pruning, and war is her pruning hook. We cannot dispense with her

services." In spite of all men of that type can do to foment wars the fashion is changing and we shall have a pattern of peace.

Former Secretary of State Frank B. Kellogg writes, "If people are minded that there shall be no more war, there will not be." This time in which we are living is one of opportunity. The fashion is changing. Now is the time for determined Christians to weave the pattern of peace for the world. In the week of October 21st, 1933, a seven foot "Peace Book" was unveiled in Union Square. The title of the book is, "War, the Super-Racket." It was taken on tour of 10,000 miles and a million signatures denoting intention to have nothing to do with the racket were obtained. Now is the time for Christians to become informed about the "war racket." Now is the time to decide whether a State which is often misguided or the true God should be ruler of the conscience.

The war pattern is fastened firmly upon the

human race but it will be thrown off, piece by piece. Here is a piece that must go: the old idea that one is not patriotic if he condemns war. President Mary E. Woolley has said, "Patriotism does not consist in waving banners, or wearing uniforms, or belonging to societies, or denouncing other lands, or waxing eloquent about God's country. It consists rather in exemplifying in the 20th century the ancient truth that 'righteousness exalteth a nation, but sin is a reproach to any people!'" There is a higher patriotism which is loyalty to God. We need to hear it here in God's house (for we never hear it anywhere else) that we owe first allegiance to God. There is a higher loyalty than that to the state just as there is a higher law than the constitution. Patriotism is not enough. A wrong idea of patriotism is Christ's worst rival. John Haynes Holmes, speaking at a meeting of the Fellowship of Reconciliation, said that there had been two great tragic periods in his experience. The first was in 1914-18 when good Christians turned from following Christ and followed our Government, and the present when good pacifists are turning aside to compromise with communists and especially when men like Einstein and Rolland, for selfish interests, compromise with militarism. When we were hating the Germans during the war we were loyal to our country but did we suppose we were loyal to Him who said, "Love your enemies and curse not; do good to them that hate you and despitefully use you?" The pattern of war is counter to Jesus' life of forgiving love.

Another piece of the war pattern which must go is the old belief that war is the only way effectively to settle disputes. It is silly and useless for nations to try to settle controversies by force of arms when arbitration has been used successfully for years. War has been given a thorough trial. Since the Napoleonic wars which began in 1830 the world has had two wars a year and nothing has been settled except that wars must cease as a means of settling disputes. War is in opposition to the Kingdom of God. Surely Christians have greater work than "famous victories." Human life is sacred to Jesus. Could Christian's wantonly, as in war, take human lives for which Jesus died?

Another piece of the war pattern is the ancient belief that we can defend our country with battleships. If we could throw off that piece it would save the \$357,607,834 which the navy department spends annually. Battleships are not defense against submarines, planes, poison gas and disease germs. In fact, offensive warfare is developed to such an extent that practical defense is absolutely impossible. You know the old adage, "He who works in a powder-mill should be pious." In view of our present development of offensive warfare the people of the world need to be pious. There is no use to put needed money into a battleship. Not a battleship but only friendship will be adequate protection to our country. The only way to gain the friendship of the nations is to practice the principles of Jesus in all our dealings with and which concern them.

We must have a peace pattern. The war pattern is swiftly bringing death to this civilization. It is either Christ or chaos. The fashion is changing and we can have a peace pattern if we want it. "With God all things are possible." Your government and your church are pledged never to resort to war as a means of settling controversies, the whole war system is opposed to the spirit of your Saviour. If you as a Christian will only be loyal to Christ, the church and government, in as long as it keeps its faith as a signatory of the Kellogg Pact, you will be a peacemaker.

Being loyal to Christ means that we must stand and speak against war. Some want peace but they would rather the other fellow would be the martyr for the cause. We voted on the question as to whether Synod of Kansas should stand for Christ and peace in case the government became engaged in war. A friend of mine did not vote and I asked him why. He said he thought the question of loyalty did not need to be faced. I asked how then would we ever have peace if we did not demand it. He agreed that was necessary but he would rather let the other fellow do it. Do not deny Christ. Stand for Him and the conviction of your church that we should have peace instead of war and that we can have it. Peace is possible. Christ is the Prince of Peace and war must yield to Him.

ENDURING HARDNESS AS GOOD SOLDIERS

"Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

Paul was writing a letter to Timothy. Between them there was a most sincere and tender friendship. In Paul's first epistle to Timothy he began by addressing him as, "Timothy, my own son in the faith." In this letter he begins: "To Timothy, my dearly beloved son . . . I thank God, whom I serve from my forefathers

with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee." He was praying daily for him and daily desiring to see him. The tie between them was more than one of simple friendship. It was that peculiarly sacred bond which must exist between every Christian worker and those he has been permitted in any way to help toward Christ. This

is the tie which so strongly binds the faithful pastor and his people. This is the reward which so richly crowns the labors of every faithful Sabbath-school teacher. This, too, is the secret of many a beautiful instance of Christian friendship in every community. These ties are beautiful and right. We always love those who have helped us in the Christian life. It is right that we should. It is also true that we cannot help loving those we have been permitted to help. No ties are more sacred or disinterested. None more truly has the seal of God's approval. It was the same relation which bound the Apostle Paul to his young friend Timothy. Having seen him accept and confess Christ and begin the Christian life, he was now very desirous of seeing him prove faithful and true. To encourage and stimulate him to this end he wrote these letters. We may be sure they were helpful. In reading them we must all be struck with the inspiring tone of Paul's words as he exclaimed, "Thou therefore, my son, be strong in grace that is in Christ Jesus . . . endure hardness as a good soldier of Jesus Christ."

I. These words suggest the fact that the Gospel is an appeal to the hero element in men and women.

Paul evidently knew something about the life of a soldier. One thing at least he knew, that a good soldier has often to endure hardness. He knew also that this is just as true in Christian warfare. There is great call today for Christians of the hero type—who will endure hardness as good soldiers of Jesus Christ. We need men and women who will live up to their convictions. Yes, we need Christians who have convictions to live up to. There is present tend-

ency in many places to tone down God's moral law, to lower the standard of right and duty. On this very account there comes an increasing call upon Christians for holiness of living and faithful defence of the right.

II. Notice, again, that the text suggests the end to which we are called—to endure hardness for Christ's sake. The being a good soldier for Christ is no child's play. Paul knew that right well. It is a call to endurance. "Sure I must fight if I would reign." Paul meant to let us know that the man who will oppose the world, the flesh and the devil has some down-right fighting to do. It is staying power that tells. Patient continuance in well-doing is more important than ever so many promising starts and spurts. Let us count the cost and enter the battle for a life campaign.

III. Once more, let us not forget that endurance will bring its own reward. You get strength by using it. The Christian grows stronger by every difficulty he overcomes. It is a superstition among certain Indian tribes that the soul of every slain foe enters his conqueror's breast to fortify him for every future struggle. There is a sense in which this is true. It is a fact that every foe the Christian vanquishes makes him stronger for every coming contest. Endurance brings its own reward in strength for new demands.

IV. Victory is sure. "If God be for us, who can be against us?" "One with God is always a majority." "Without God, without all; with God, enough." In this contest we are on God's side, and he is always right and sure to win.

ILLUSTRATIONS

WILLIAM J. HART

July.

II Chron. 5:3. "The seventh month."

This month has given birth to Independence. It is the nation's cradle and its creed. Too militant, you say, and much too noisy? And yet it was the answer to a need. The crackers that we hear are but a symbol, as are the rockets and the colored fire—they are reflected in the flags we carry, and in the depth of national desire.

This is a period when resolutions should fairly flow from conscientious souls; for we require fresh ideals and longings in this decade of uninspired goals. We should resolve to strive for peace and goodness—and to defend the land so dearly won. And to continue in the dream of freedom—to finish splendidly what we've begun.

The flag! Its red speaks loudly of the pulsing of blood that flows through patriotic veins.

The blue is for a heaven blessed by sunshine—by sunshine that survives despite chill rains. The white is for a purity unchallenged, for constant reaching upward to a sky where stars, supreme and changeless in their glory, watch as the changing centuries file by.

—Margaret E. Sangster in
The Christian Herald.

Americans Need to Pray.

I Sam. 10:26. "A band of men, whose hearts God had touched."

In an interview with Senator Arthur Capper of Kansas he said to Dr. H. E. Woolever:

"We Americans should not forget that in every crisis in the history of our nation it has been necessary for the people to re-discover the value of prayer—and how necessary at this moment! Prayer and daily reading of the Bible

in every home in this land would mean a revived and dynamic America fit for her place of service in the world."

Liberty Bell.

Lev. 25:10. "And proclaim liberty throughout all the land unto all the inhabitants thereof."

Here are some things about the Liberty Bell it would be well to cut out and paste in your scrap-book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—Selected.

Organist Played Strains from Many National Anthems.

Isa. 52:15. "Many nations."

Frederick W. Holls was characterized by Prof. John W. Burgess, of Columbia University, as being one of the most extraordinary men he ever met as an undergraduate. In addition to being a brilliant student, "he was also very artistic. He loved music passionately, and was a very fine organist, and enjoyed more the grand sonorous tones of the organ than those of any other instrument."

Professor Burgess says in "Reminiscences of an American Scholar": "Years after his student days and after his death, I heard Andrew D. White relate how Holls, on occasion of the Grotius celebration at Leyden, at the time of the first Hague Peace Conference in 1899, of which both he and Holls were members, surprised and delighted the whole assembly by playing on the organ in the great church strains from the national anthem of every country represented in the convention, as the delegates from each country field into their places. Mr. White said that it was one of the most inspiring moments of his own life, and that this . . . surprise immediately lifted the whole proceedings on to a most enthusiastic plane."

Voluntary Payment.

Phil. 4:8. "Whatsoever things are honest."

Drought and crows made a Pennsylvania farmer despair of harvesting any corn in the year 1933. To keep away the crows he set up a scarecrow, and one day he carelessly hung a pail on the scarecrow and went away and left it there.

Further troubles came, for it looked as though passing motorists would take whatever corn did mature. Great was his surprise, however, when he went to cut some stalks to find the bottom of the pail covered with dimes, quarters and half dollars. These, he assumed, were left by motorists who had helped themselves to ears of corn. They took his corn, but they made voluntary payment. It was fortunate that he had placed the pail where it could be seen, and its presence was apparently suggestive.

Great Saying of an American Mother.

Ex. 2:8. "The child's mother."

After reading a Life of Roosevelt, Dr. J. H. Jowett wrote: "I think that the outstanding sentence in the book is one spoken by Mrs. Roosevelt when the last of her four boys had enlisted in the service of his country. Mrs. Roosevelt was just a little daunted when the last, and youngest, left for the Front; but Mrs. Roosevelt said to him, 'You must not bring up your children like eagles, and expect them to act like sparrows.' It is a royal word; and it links itself with some of the great sayings of the Roman mothers, which are still ringing through the years."

"Just a-Fishing to Be a-Fishing."

John 21:3. "I go a-fishing."

Soon after William Howard Taft became President of the United States he was out riding, accompanied by Captain Archie Butt, his military aide, and a member of his cabinet in Washington. President Taft was amused by the attitude of a little colored lad who was fishing. When he reached him, the President said:

"Have you caught any fish?"

"Not any yet," was the terse reply.

"Then what are you fishing for?" continued the President, and his face was wreathed in a smile.

The boy turned round, looked quizzically at the President for a moment, and asked:

"Is you Mr. Taft?"

"Yes," answered the President.

"Well then I'm just a-fishing to be a-fishing, and turned back to his work.

The President laughed most heartily at this reply, and turning to the one who accompanied him, he said: "George, I guess that is the way with most of us. 'Just a-fishing to be a-fishing.'"

But there was good sense underlying the boy's odd answer. His mind was on the thing which he had undertaken. He, too, might have said "This one thing I do."

God Is Greater.

Psa. 8:1. "O thou Eternal One, our Lord, whose majesty is thine o'er all the world!"
(Moffatt).

A minister heard an astronomer delivering a lecture, in which he related many astonishing things. Said the minister: "He told of planets from which light started one million years ago, and though light travels at the rate of 186,000 miles per second, that light is only now reaching the earth. The statement was matched with a score of others equally amazing."

"I feel pretty small tonight," said a friend to the minister at the close of the lecture. But the minister's reply was, "I don't. I feel larger than ever." Then he explained: "Because, great as is the universe, God is greater."—Dr. Bruce S. Wright, in "Chancel Windows."—(Cokesbury Press).

Casual and Scientific Observation.

Jer. 1:11. "What seest thou?"

Speaking of his college days, Dr. Edward Howard Griggs gives this experience in "The Story of an Itinerant Teacher:"

"Doctor Kingsley, a fine teacher, gave me my first effective lessons in the method of natural science. The first afternoon in the laboratory he handed me a grasshopper, saying, 'Look at it and draw it'; which I quickly did. A few moments later he came by, glanced at my drawing, and said, 'No, you haven't seen it yet.' This was disconcerting; so I spent two hours examining the beast and then carefully drew what I had been able to see. Again the professor came by, picked up and examined my drawing and remarked cheerfully, 'Yes, you have about reached the point that Milne Edwards reached forty years ago.' That certainly put me down; but by the end of the week, I had seen and drawn the grasshopper, in morphological relations, and had learned for life the difference between casual and scientific observation."—*The Bobbs-Merrill Co.*

Butterfly or Poisonous Plant.

Rom. 7:5. "... Did work in our members to bring forth fruit unto death."

"There is a large green night moth which flits by moonlight through the high forests of New Zealand that vividly teaches us the varied possibilities which lie before us in life. Its story has been related by a preacher who used it to show young people what sin can do for the soul. But the facts have been more fully explained by Dr. J. J. North, of the New Zealand Baptist College, who tells the remarkable story of 'Aweto' under the heading of 'Fate in a New Zealand Forest.' This butterfly, or moth, comes from a caterpillar.

"When first white men came upon this creature, they assumed that they had discovered a plant that imitated, for some protective reason, a caterpillar. But the Maori, rich in bush lore, knew better. He regarded Aweto, for so he called him, as a fallen God, for some fault doomed to become a vegetable." The exact story has now been unravelled, and the Maori was nearer the truth than the first English investigator.

Some of these particular caterpillars are attacked by the spores of a certain fungus. The spores work within the skin of the caterpillar thus assail and make him very miserable. "He plunges into the moss on the forest floor,"

says Dr. North, "to escape his torment. It is vain. Slowly but surely all his interior organs are replaced with vegetable substance. The skin is unhurt. He still to all appearances is a caterpillar, on his way towards the great transformation. In fact, *he has fallen a whole kingdom*, and will never know the raptures of a flight under the solemn moon."

Dramatic is the change which is effected. "From his snout there presently sprout two shoots, that lift themselves about the ground, and bear a small bag containing the same fatal spores that were his destruction, and which through him will be the destruction of many of his kind.

The article in The British Weekly by Dr. North which gives the sketch of "Aweto" closes with this pointed paragraph: "Was ever the mirror held more closely to man than that? How like to us. We, too, have destinies that we may miss. We, too, may fall into the abject and poison, with our own miseries, those whom we should bless. Our difference lies here. We are never mere victims. We have powers of resistance. We are, moreover, able to make alliance with the unfallen Son of God, whom the Maori knew not, and who, like the famous English Queen, will suck the poison from us, that we may at last attain our true stature as God-like men."

Skylark Victim of Limpet.

Psa. 124:7. "Escaped as a bird out of the snare."

Larks are numerous in Cornwall, England, and the summer air is filled with their melody. Singing as they soar in the sunshine, they are of fascinating interest to the visitor as well as to the native.

Along the rugged coast limpets are also plentiful. Boys love to see them as the little shell-fish cling firmly to the rocks. They also make a tasty dish in many a cottage.

Yet no one in any way associates the limpet with skylark. But here comes a story, mentioned in a Cornish newspaper, and vouched for by Captain J. W. V. Thomas, of Penzance, who commands the steamer Mermaid. This is the description of the near-tragedy in nature furnished by Captain Thomas:

"My daughter and myself were exploring the pools left by the tide on Tolcarne rocks, which are between Penzance and Newlyn, where our attention was attracted by a small bird which appeared to be in distress. Upon investigation we discovered that the bird, a lark, was held fast to the rock by a limpet, which had trapped it by one claw.

"The foot was bleeding, and the bird in a state of exhaustion. It had obviously been a prisoner for some time. The rising tide would, in a short while, have reached and drowned it. Only by the use of the blade of a knife was I able to release the lark's foot. But after resting in my hand the bird flew away, none the worse apparently for its experience, except for a badly lacerated foot incurred in its struggles to free itself from the extraordinary trap."

Had not the skylark forsaken the sky for the rocky coast it would not have been caught in this peculiar manner. Its escape was fortunate.

Judas Trees.

Luke 6:44. "Every tree is known by his own fruit."

If you drive through the mountains of Pennsylvania in the springtime, you will see the hillsides dotted with white dogwood, with here and there beautiful patches of pink where the Judas tree is in bloom.

If you look up the Judas tree in the dictionary, you will find how it received its name. After Jesus had been crucified Judas, who betrayed him, went back to the priests, and threw down the silver pieces they had given him, and

went out and hanged himself. The tree upon which he hung has become known from that day to this as the Judas tree. In this climate it never grows very high, but in the East it becomes very large.

In the spring a peach tree is covered with lovely pink flowers, and then in late summer it hangs heavy with delicious fruit. The Judas tree has blossoms, but it never bears any fruit. It makes fine promises but does not fulfill them. Judas was like this tree that bears his name. He was one of the most promising of all the disciples, but he ended by being a traitor.—*"The Voice Within Us" by Hutchinson, Revell*

INDEPENDENCE DAY

J. J. PHELAN

Liberty or Death

Numbers 11:29. "O that all the people were prophets."

But Moses expressed no desire that we all become economic prophets. America, this July Fourth, has an "over-production" supply of both economic theories and theorists. Will someone wire to Secretary Wallace of the triple A that he plow under some of these futile and vain theories? From the theorists themselves, we simply pray, "O Lord deliver us." We note four kinds of theorists: 1. Those who never had anything, and with nothing to lose—everything goes. 2. The "dreamy" ones who really don't know just what they want, though they know they want something. 3. Those who couldn't distinguish a Utopia from a dinosaur if they saw one. 4. Those who wouldn't know how to act or what to do with a Utopia if they had one. Give us this day more economic liberty, but less economic theory. Amen and Amen!

The older and more tolerant we become, the more strongly convinced we are, that what the old rugged individualism needs is still "The Old Rugged Cross." And this we affirm in a political, industrial, as well as distinctively religious sense. We discover that John 3:16 is quite far from being outmoded. Until that time comes, we shall tolerate no suggestion concerning the tearing down of our churches and turning them into mausoleums or musical comedy houses.

A Vacuous Leisure

Mark 6:31. "They had no time even for meals." (Goodspeed.)
 "They had no leisure so much as to eat." (King James.)

The word "leisure" is a French word. The French, a romantic people used the term in a sense of *permission* or *license*. The Romans or Latins did the same. Since the Industrial Revolution and machine age—and especially the past five years—we hear much of "leisure" as unemployment in America. The Germans and Latins have no exact equivalent of leisure as unemployment. The Greek word here (*eukaipew*) with the infinite has more of a *time element*. The English use of "leisure" suggests a real *emptiness*. A few synonyms: "blank, vacant, unemployed, unoccupied, void, waste." With idleness, a shorter working day and loosely-controlled play centers—the church will have to control more of the "leisure" or spare time of its members, both young and old.

Re-Creation or Wreck-Creation

Jno. 16:23. "In that day, ye shall ask me nothing."

Contrasts between "this day" and "that day" abound quite freely in the Bible. There are 40 uses of former, and 90 of latter in N. T. The actual and the ideal are hardly harnessed together as yet. Until they are, we shall continue to have amusements that do no amuse; recreations that do not re-create, and play which destroys the very ideals of play. Organized play is character-building in CITIZENSHIP. How? In self-control, rapid, ye

Untainted Solicitude

I Peter 6:7. "...for he cares for you."

The heroes of July 4, 1776, were not motivated to stirring action because of any possible political patronage, compensation and returns that might accrue to them. Theirs was a genuine solicitude. Jesus' solicitude also was hardly of the fawning, cringing and patronizing type. His religion was so real and genuine that He could not exploit human suffering and distress. He and His disciples did not feed the Five Thousand with mercenary eyes upon votes and "jobs" for friends. He gives no "glad hand" on Sunday, and the "cold shoulder" on Monday, the day after the membership or subscription drive is over. His brotherliness was no sentimental gush greeting of "Dear Brother" and "Dear Sister" platitudes. His "care for you" is genuine, timeless and inexhaustible.

Our Creed in 1935

Matt. 22:37. "Thou shalt love the Lord thy God... and thy neighbor..."

In these days of serious living, every man has a creed or should have one. Here is one:

accurate decisions, tireless hard effort, give and take, fair play and lure of the game. Play also regulates our surplus energy and develops one's physical and moral unused muscles. Many of us are mere spectators, not participants in play. Jesus loved to see the children play. Adult play beats the doctor.

Unhappy Compromising Results

I Th. 5:22. "Abstain from all appearance of evil."

If a minister could hand-pick his audiences he could preach the same sermon indefinitely, *perhaps*. Anyway, news from Washington informs us that Antonio Gonzales, American minister to Panama made two speeches in the same day. The first was a Panamanian club of prominent native sons. With great emotion, he said: *"The same blood flows in my veins as in yours. We are blood brothers, etc., etc."* At the American Club, later, with great eclat, he thundered forth: *"I am 100 per cent American. These fellows can't put anything over on me, etc., etc."* The only trouble was that some of the "blood brothers" from the first speech went over to the second, and some of the second group had been present at the first. We'll excuse that in a diplomat, but never in a clergyman.

Summer Laodiceans

Rev. 3:16. "... neither cold nor hot ... tepid."

"Ol' Man River—He don't say nuthin'—He don't do nuthin'—He just keeps rollin' along." Not unlike a few public officials, voters and "Christians"—we've met, and considerably above the "Mason and Dixon's." They are surely "one up" on Ol' Man River in dumbness, laziness and log-rolling. The good Lord must

be sorely tried, when He hears lisping Christians trill nothing but Ol' Man River philosophy all day long: "He don't say nuthin'—He don't do nuthin'." One thing is sure, the law of moral compensation is an exacting and never-failing paymaster. Say nothing and do nothing Christians get paid for just what they are worth. But what an anomaly on the word "Christian." "Why call ye Me, 'Lord! Lord!' and do not . . . ?"

Weak-Defense Mechanism

Luke 3:9. "Axe already lying at the roots of the trees."

This thing called consistency is still far from realization with many of us. It is now a popular mode to bark and show our teeth, concerning graft, wild-cat expenditures, gross inefficiency and even "sin in high places." But what of yesterday, when we coined the term "getting ours," and boasted of those "maximum returns" from that minimum investment? A large number then were not so meticulously scrupulous in the "getting," as necessity has now compelled us all. And doesn't this include about all of us, whether rich or poor, white or black, educated or illiterate, saint or sinner?

Government Relief

Matt. 6:11. "Give us today bread for the day."

The main problem of some persons seems to be: "Can I stay on Welfare Relief long enough to become eligible for an old-age pension?" But don't laugh, just cry! When one has been on crutches for five years or more, it's not so easy to cast them aside, and expect weak ankles to hold up an otherwise pretty strong and healthy body.

CHURCH NIGHT PROGRAMS

1. The Foundations of a Nation

Decorate with flags. Prepare mimeographed copies of Lincoln's Gettysburg speech to hand to members as they enter the church.

Songs: "America" and "Come Thou Almighty King."

Prayer: "Master, we know that if thy people had only been faithful to thy Word, every soul among us would bow our heads in thanksgiving for thy great goodness and mercy, and thy overwhelming bounties. Even those among us who lend no hand to the wellbeing of the community, the Church, and the nation, would be brought to realize the blessings received in this land of plenty. Lord, forgive *me* and forgive *us* for the blindness which is afflicting us regarding the values of life. Grant us grace to open our eyes to facts as they are. We ask it in thy Name. Amen."

Bible lesson: Hosea 8.

Song: "This is My Father's World."

Brief Address: "Our difficulties today remind one of the situation in which Paul found

himself during fourteen days of helpless drifting, while the storm raged. We can, like Paul, take stock of the things which have proven a hindrance to our progress, and cast them overboard, or we can continue to spend our time shouting our ideas on the need for the reform of the 'other man' and sink with the useless cargo.

"Let us, during the month of July, review some of the history of this nation that has made it the most progressive, the most altruistic, the most peace-loving nation yet evolved during this period of civilization.

(Here enumerate some of the facts regarding the founding of this nation, both in New England, Maryland, and the South. Point out the fact that some of the men who took part in establishing the nation were wealthy men, that wealth alone does not make men useless to society, criminals as is the tendency of thought today. Enumerate the men who were responsible for the making of our Constitution, and their standing in the community in which

they lived. Bring out the fact that men at that time were required to force their livelihood from the soil, and that "those who did not work did not eat." The silly statement "times have changed" does not alter the ability of men to earn their living, if they have a mind to do so. The tendency today that someone else must earn a living for the hordes of men and women who are preying upon the city, county, state, and national government. What possible justification for expecting a minority to continue laboring in order to provide tax money to support the hordes who have seemingly found an easier way.)

(Here ask various members to read sections of the national constitution, which have previously been assigned to them.)

Song: "Battle Hymn of the Republic."

Prayer and Benediction.

II. A Nation's Goal

Same decoration as last meeting.

Songs: "Make Me a Channel of Blessing Today" and "O Love That Wilt Not . . ."

Invocation: "Lord, how often we call thee Master, and then go forth and forget that thou hast promised to be with us always. We thank thee for this gracious privilege to talk with thee, to learn of thee and thy desires for us, and to renew my yearning to follow thy commandments. We ask in Jesus' Name, that thou hear our prayer, and grant us those blessings which in thy sight are well for us. Amen."

Bible lesson: Malachi 4.

Song: "Faith Is the Victory."

Brief Address: "Life as we carry on today is a breath-taking jumble of speeding hither and thither, and arriving nowhere. We bemoan our destitution, our poverty, our unemployment, our prohibitions, our bonus veto, our minority rich, our loss of bonds and stocks, and a thousand other physical things, while the fact remains that we are the richest nation on the earth; that our poor and unemployed are far better off than they would be in their own homeland during the best of times; that our wealthy are not only providing organized living and working conditions far beyond anything our forefathers enjoyed, but are making it possible for a high percentage of even the poorest to drive cars to claim their relief jobs, or relief payments, and these same wealthy are adding to the enjoyment and enrichment of life in other countries. (Name Red Cross, Y. M. C. A. buildings, etc., in foreign countries.) Rich beyond the wildest dreams of avarice among our Fathers, we find our ship of Life loaded with many things both valuable and good. We thank God that it is so.

"But when the old ship becomes so weighted down with the useless things of life, business, politics, social affairs, clubs, parties, hatreds, gang rule, property destruction, vice and murder, so that we can no longer discern the finer things of life, then mere things of life become a curse rather than a blessing. The time has come when we must realize that the progress of man depends upon the *individual* man or woman and that the character of the individual

and the power to judge right from wrong are more important than all else in life. Our boastings about building the biggest dam, being the richest nation, etc., is a mockery in the face of our national lack of stability and our lack of power to cope with the problems that afflict the spirit of the believing man.

"Let us discard our anxiety about 'keeping up with the Joneses' and focus our attention on the things of Eternal Life, and we shall find that even the most poverty stricken among us are able to GIVE. A continuous program of TAKING warps the soul of man; let us inaugurate an epoch of GIVING, in which all will take part."

Song: "Coronation."

Prayer and Benediction.

III. The Individual Citizen.

Decorate with flags and flowers, or have meeting outside with flags and colored lights.

Songs: "True-hearted, Whole-hearted" and "The Sword of the Lord and Gideon."

Prayer.

Assign member to read Amos R. Wells' poem, "The Original Day."

Plant your living day by day
In a fresh and vital way.

Newly, gayly, sink a seed,
Honest thought and honest deed.

Never mind the seed or thought
Yesterday has haply wrought.

Quite forget what you have done
Under some quite different sun.

As a new creation born
Leap into this gallant morn.

Who can tell what blessedness
This glad minute may express?

Who can tell what novel power
May commemorate this hour?

Every day of God's design
Has its own creative line.

Past is good and past is gray:
Be God's ready child today!

Scripture lesson: Psalm 8.

Song: "Let Him Have His Way with Thee."
Member read Joseph E. Harvey's "Forgetting God."

I forgot my Lord in the summer time,
Just the time I was needed most.

I was not away, but on each Lord's day
I just failed to be at my post.

I forgot my church in the summer time,
As I lazily lay in bed.

While the faithful few had my work to do,
I was spiritually dead.

I forgot my dues in the summer time,
When he needed them most of all.

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While my cash was spent, I was pleasure-bent,
Just off duty for God till fall.

I forgot my class in the summer time,
But the devil did not forget.
Working day and night, he kept up the fight,
He's a go-getter, you can bet.

I forgot my soul in the summer time,
Got along without spiritual food;
While my Lord on high sent me blessings, I
Showed him naught but ingratitude.

If my Lord should come in the summer time,
When from duty to God I'm free,
Wonder what I'll do, when my life is through,
If, by chance, he should forget me.

Prayer and Benediction.

The fabric is the love-of-friends,
Cemented strong and stout;
With four-square walls of loyalty
To keep unkindness out.

The porch is broad, the threshold wide;
I'll have no bolt nor bar;
And for a hospitable sign
The door shall stand ajar.

The light of trust and sympathy
In every nook will shine,
And laughter like a breeze shall blow
Through all this house of mine.

The house will never be complete;
But adding one by one
The soaring gables, builded firm,
I'll rear it toward the sun,

Until the turrets pierce the clouds
And starry cressets wear;
When angels walk upon the roof,
And God comes down the stair.

Song: "My Faith Looks Up to Thee."
Member read "Greatness," by Sarah
Knowles Bolton.

I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear,
Sees the hopes fail, yet keeps unflinching
trust

That God is God—that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds
dear,

Falls from his grasp; better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best
Nor even murmurs at his humbler lot,
But with a smile and words of hope give zest
To every toiler. He alone is great
Who, by a life heroic, conquers fate.

Prayer and Benediction.

IV. Vision and Greatness

(Prepare the membership for this service by placing in their hands on the Sunday prior a questionnaire regarding their idea of persons who may be considered *great*, and the reason for so classifying them. Instruct the ushers to receive the questionnaires on the night of this meeting, as persons enter the church. Several may be read, if desired, during the service, but a resume of the questionnaire should be published in the next bulletin and in the local paper.)

Invocation.

Song: "Where Are the Reapers?"

Scripture Lesson: Romans 12.

Brief address by Pastor.

Member read "The Vision of a Poet"
(Author not known).

I'm building me a wonder-house,
Apart from busy ways;
And there I mean to shelter me
In gladness all my days.

BOOK REVIEWS

I. J. SWANSON

THE PROPHETS AND ISRAEL'S CULTURE

By William Creighton Graham, Prof. of O. T. Languages and Literature, University of Chicago. University of Chicago Press. 117 pp. \$1.50.

A new approach to the study of the prophets of the 8th century; and a fresh interpretation of their messages. The older method of study of these prophets did not deal enough with religion as it was practiced by the people. Dr. Graham interprets their religion from its effect upon social processes, as measured by the background of the nations with which they came into contact. He contrasts the Hebrew philosophy of life, its spiritual dynamic, the quality of its culture, and the type of its religion, generally with the surrounding nations. He shows that the Hebrew religion was moral, not magical; and expressed God in practical living rather than in oracles. Dr. Graham regards the prophets as philosophers. They held that "the totality is a universe, all the parts of which are organically related to each other and genetically related to the whole; the part cannot coerce the whole, but may cooperate with it; and that whatever is non-personal has no abiding

place in a whole which is personal." An illuminating and stimulating book.

THE NEW TESTAMENT IDEA OF REVELATION

By Ernest Findlay Scott, Professor of Biblical Theology, Union Theological Seminary, New York City. Scribners. 235 pp. \$2.00.

The author is one of the foremost N. T. scholars in this country. He answers here in a clear and satisfying way, the fundamental question, "How has man known God?" The older answers are not satisfying enough for the present generation. Dr. Scott seeks a definite answer in the N. T. itself; and finds that answer especially from Jesus, but also from Paul and John, and holds that the other N. T. writers supplement (sometimes obscure) what Jesus, Paul and John teach. Dr. Scott maintains that the distinction between nature and revealed religion, held in the last century, can no longer be maintained; all religion is by its very nature revealed. "The animals," affirms Dr. Scott, "never arrive at religion; neither do the philosophers and the men of science. The facts of religion lie apart from

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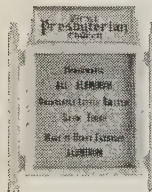
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the natural order, and can only be known through revelation." He then proceeds to explore the meaning of revelation, in the O. T. and in Apocalyptic literature, but chiefly in Jesus as the Revealer; and then in the teaching of Paul and John. Dr. Scott continues: "A distinction . . . must be made between ethical and religious truth . . . morality is not an end in itself but means to an end. In religion we seek the knowledge of God, who is the source and the goal of the moral law." We cannot know Him except through obedience to His will, but the true end of religion, and of life itself, is to know God." Summing up revelation in the O. T., the author says, "It belongs to the essence of Hebrew thought that God, who is exalted above the heavens, yet makes himself known. He cannot apprehend by man's sense or reason, for He is outside of that visible world which is open to our human faculties; and since He cannot be reached by man, He Himself comes to man through revelation." As to Jesus, Scott says: "It was He Who broke through the barrier that shut out the higher world. He brought us the knowledge of God and the power of God." "The fuller knowledge was to come afterwards," Scott adds, "through the operation of the Spirit." Other aspects of Scott's great treatise on this topic are: The Hellenistic Knowledge of God, Revelation in the Teaching of Paul, The Johannine Idea of Revelation, and The Spirit and the Church. Every minister ought to read this book from cover to cover. It will be discussed widely by the laity as well as by the preachers. Its style is simple; it is easily understood, and its theme is of fundamental importance to Christianity. It is a great book, with a vital message.

GOD: A COSMIC PHILOSOPHY OF RELIGION

By John Eloff Boodin, Professor of Philosophy, University of California at Los Angeles. Macmillan. 240 pp. \$2.00.

This is a fresh and able attempt to describe God. Boodin offers here an idealistic world-view in line with the progress of history and science. "Protestantism," says Prof. Boodin, "stands very much in need of eschatology." He proposes here to re-interpret God. He has found the Platonic tradition, in which early Christianity took form, especially congenial. He holds that the critical belief in religion is what men think of God. He sets aside some of the old and new views of God, such as the index of values, the principle of concretion, the divine Mathematician, the Almighty Will, the undisturbed Spectator, or the first creator. Prof. Boodin does not believe in any dualism between the natural and the supernatural. He regards the natural a piecemeal point of view and the supernatural as a whole point of view. However, he holds that there is a dualism of spirit and matter—matter furnishing the body, and spirit, the soul of things. Boodin's style is one of beauty and strength. It is charged with divine potentism. For example he writes: "The great pervasive stream of spirit purifies all, as the stream of sunlight purifies the filth of the earth. . . . Evil cannot exist except as a parasite upon the good; and the good will rectify itself, and throw off the evil, as health throws off disease. God is goodness, beauty, joy, laughter. Only the good is immortal." While Boodin's style is crystal clear, his thought requires sustained attention by the reader. Such a one will find this book richly rewarding. In finding a greater God, through Boodin, one will find for himself also a loftier faith and a nobler life.

FROM TRADITION TO GOSPEL

By Martin Dibelius, Professor of N. T. in Heidelberg. Translated in collaboration with the author, by Bertram Lee Woolf, Professor of N. T., Hackney and New College, University of London. Scribners. 311 pp. \$2.75.

This book is creating a sensation not only in Germany but in the whole world of Christian scholarship. It fills up the historical gap between the ending of Jesus' earthly ministry and the writing of the Gospels. It gives a graphic and illuminating description of Christian preaching in those early days. Dibelius here opens a new field of Christian knowledge. The contents include The Criticism of Literary Form, Sermons, Parables, Tales, Legends, Analogies, The Passion Story, Synthesis, Exhortations, Mythology, and Form, History, Theology.

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By G. Campbell Morgan, D. D. Revell. 159 pp. \$1.50.

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By Karl Barth, Co-Author Eduard Thurneysen. George W. Richards, Karl J. Ernst, Elmer G. Homrighausen, Translators. Round Table Press. 235 pp. \$2.00.

Barth has earned the deepest respect of the Christian world by his steady and brave opposition to Nazism's attempt to compel the German Protestant church to modify essential Christianity. Homrighausen, in the preface, affirms that "all preaching, as such, must remain true to that original Word of God that gave it birth and issued in the first Christian fellowship and in its attitudes of faith and hope and love." Barth does not argue about, or for, God; he declares God's message, as he understands it, and leaves it to his hearers or readers to consider it—and to accept or reject it. All his sermons bear powerful witness to the mighty fact of God's self-revelation in Jesus Christ. To read Barth sympathetically and believably, is to experience a vivid and vital contact with God. Barth is criticized for neglecting to preach a social Gospel. True, it is not explicit in his preaching, but it is implicit. As Homrighausen says, "these sermons proclaim a centrum of victorious life that is not divorced from social implications but rather precedes social action and gives it that fulcrum power which comes of setting life in eternal backgrounds."

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By Trevor Bowen, with a section on "The Church and Education for Negroes," by Ira DeA. Reid. Published for the Institute of Social and Religious Research, by Harpers. 310 pp. \$1.75.

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 sented. It may set the educated classes of the people
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 tive religions; and it may result in convincing them
 that Christianity has decided advantages in social pro-
 cesses. Incidentally, American readers will find enlight-
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 civilization; its moral nature; Christianity and the in-
 dividual; its effect upon the morality of groups; upon
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 lating book.

I'se Regusted

(Continued from page 428)

I am sick of myself when I do not have tact
 and courage enough to refuse a multitude of
 invitations for speeches before luncheon clubs,
 women's societies, school associations, and
 fifty-seven other varieties of groups, and in
 dissipating my time and my energies in these
 things on the outside, the work of the pulpit
 is neglected, and the visits in the homes of the
 congregation is pushed to one side.

I am sick of myself when I let my days and
 my nights get so crowded with matters of de-
 tail, with the problems of church adminis-
 tration, and with the calls which tug from one
 direction to another, that meditation on the
 Word and Work of Jesus Christ my Lord and
 Master, is not granted the right of way in my
 life.

I am sick.

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INDEX FOR JULY, 1935

GENERAL

America on the Road to Ruin, <i>Macartney</i>	425
Book Reviews, <i>Swanson</i>	432
Bulletin Board Slogans.....	432
Church Building, <i>Conover</i>	436
Church Methods.....	433
Church Night Programs.....	449
Citizen, Individual.....	450
Citizenship, Christian.....	423, 425, 442, 443, 449, 450
Draught from Well, <i>Potter</i>	438
Forgetting God, <i>Harvey</i>	450
Freedom, Our Fight For, <i>Carpenter</i>	442
Illustrations, <i>Hart</i>	445
Illustrations, <i>Phelan</i>	448
I'se Regusted.....	427
Music for Choir and Organ.....	432
Nation, Foundation of.....	449
Nation's Goal.....	450
Peace Pattern, <i>Clark</i>	443
Poetry.....	422, 450, 452
Preaching, Learning About, <i>Atkins</i>	429
Rethinking Religion, <i>McElroy</i>	440
Sermons.....	438
Stained Glass Design, <i>Cummings</i>	436
The Original Day, <i>Wells</i>	450
Vision of Poet, <i>Unknown</i>	452
We Mark Our Trail, <i>Beck</i>	422
What Readers Say.....	435
Workable Plans, <i>Reisner</i>	431

ARTICLES

America on Road to Ruin, <i>Macartney</i>	425
I'se Regusted.....	427
Religion's Recovery, <i>Thomas</i>	423

SERMONS

Enduring Hardness (Outline).....	444
Freedom, Fight for, <i>Carpenter</i>	442
Old Well, Draught from, <i>Potter</i>	438
Peace Pattern, <i>Clark</i>	443
Rethinking Religion, <i>McElroy</i>	440

METHODS OF CHURCH WORK

Barleycorn on Trial.....	433
Bulletin Board Slogans.....	432
Children, Church Misses Millions.....	433
Choir Members Letter.....	435
Church Building, <i>Conover</i>	436
Clerical Garb.....	434
Debt, Raising Church, <i>Reisner</i>	431
Funds for Churches, <i>Reisner</i>	431
June Brides.....	433
Lawrence in Arabia.....	433
Lord's Questionnaire.....	435
Meditation for July.....	433
Music for Choir and Organ.....	432
Paging Twins, Triplets.....	433
Paid Assistants, <i>Reisner</i>	432
Parish Paper.....	435
Prayer in Relation to Life.....	434
Record, a Worthy.....	433
Stained Glass, <i>Cummings</i>	436
Tardiness, Cure for.....	435
Vacant Pews.....	433
What Readers Say.....	435

ILLUSTRATIONS

American Mother.....	446
Americans Need Pray.....	445
Compromising Results.....	449
Creed for 1935.....	448
God Is Greater.....	446
Government Relief.....	449
Judas Trees.....	448
July.....	445
Just a Fishing.....	446
Leisure, Vacuous.....	448
Liberty.....	448
Liberty Bell.....	446
National Anthems.....	446
Observation.....	447
Payment Voluntary.....	446
Poisonous Plant.....	447
Re-Creation.....	448
Skylark Victim.....	447
Summer Lodiceans.....	447
Untainted Solitude.....	448

MID-WEEK PROGRAMS

Citizen, Individual.....	445
Nation, Foundations of.....	445
Nation's Goal.....	445
Vision and Greatness.....	452

SCRIPTURE TEXTS

I—Illustrations.....	
O—Outlines.....	
P—Prayer Meeting Talks.....	
S—Sermons.....	
Ex. 2:8 (I).....	444
Lev. 25:10 (I).....	444
Num. 11:29 (I).....	444
1 Sam. 10:26 (I).....	444
2 Sam. 23:15 (S).....	443
2 Chron. 5:3 (I).....	444
Psalms 8 (P).....	445
Psa. 8:1 (I).....	444
Psa. 124:7 (I).....	444
Isa. 52:15 (I).....	444
Jer. 1:11 (I).....	444
Lam. 3:40 (S).....	444
Hos. 8 (P).....	444
Mal. 4 (P).....	445
Matt. 5:9 (S).....	444
Matt. 6:11 (I).....	444
Matt. 22:37 (I).....	444
Mark 6:31 (I).....	444
Luke 6:44 (I).....	444
John 16:23 (I).....	444
John 21:3 (I).....	444
Rom. 3:21 (S).....	444
Rom. 7:5 (I).....	444
Romans 12 (P).....	444
Phil. 4:8 (I).....	444
1 Thess. 5:22 (I).....	444
2 Tim. 2:13 (O).....	444
1 Pet. 6:7 (I).....	444
Rev. 3:16 (I).....	444

WHERE TO BUY CHURCH EQUIPMENT

BIBLES

Oxford University Press.....	459
------------------------------	-----

BOOK CASES

Lundstrom, C. J. Co.....	453
--------------------------	-----

BOOK STORES

Judson Press.....	454
-------------------	-----

CHAIRS (Folding)

Redington Co.....	453
-------------------	-----

BULLETIN BOARDS AND LETTERS

Ashtabula Sign Co.....	454
Clark Co., W. L.....	456

CHIMES

Deagan, Inc., J. C.....	459
-------------------------	-----

CHURCH FURNITURE (Altars, Seats)

AMERICAN SEATING CO.....	421
DeMoulin Bros. Co.....	456
Keltner Mfg. Co.....	456
Ossit Bros.....	457
Redington & Co., J. P.....	457

CLERICAL COLLARS AND CUFFS

Linenwear Service.....	454
------------------------	-----

COMMUNION SERVICE

Individual Communion Serv. Co.....	457
Sanitary Communion Serv.....	454
Thomas Communion Service Co.....	457

DUPLICATORS, STENCILS, INKS

Pittsburgh Typewriter & Sup. Co.....	419
--------------------------------------	-----

GOWNS (Pulpit and Choir)

Cotrell & Leonard, Inc.....	459
Cox Sons & Vining.....	456
DeMoulin Bros. Co.....	457
Moore Company, E. R.....	454
Ward Company, C. E.....	457

HYMN BOOKS

Hope Publishing Co.....	456
-------------------------	-----

INSURANCE

Church Members Relief Assn.....	459
---------------------------------	-----

MINISTERS LIFE & CAS.

UNION.....	Back Cover
------------	------------

MAGAZINES

Hemiletic Magazine.....	453
Illustrator.....	456

MONEY RAISING

Edwards Folding Box Co.....	457
Golden Rule Sales Co.....	453
Goodenough & Woglom Co.....	418
Harrison Co.....	457
Woolverton Ptg. Co.....	459

MOTION PICTURE PROJECTORS, STEREOPTICONS, SUPPLIES, FILMS

Victor Animatograph Co.....	457
-----------------------------	-----

ORGANS (Pipe)

Connor & Sons, Thos. V.....	452
Hall Organ Co.....	452
Hillgreen, Lane & Co.....	452
Kilgen & Son, Inc., Geo.....	451
M. P. Moller.....	452
Pipe Organ Exchange.....	452
Wicks Pipe Organ Co.....	452

PARISH PAPERS

National Religion Press, The.....	41
-----------------------------------	----

PORTABLE CHAPELS

Mershon & Morley Co.....	452
--------------------------	-----

PUBLISHERS

Abingdon Press.....	453-454
Cokesbury Press.....	453
FUNK & WAGNALLS.....	453

SCHOOLS

Fork Union Military Acad.....	453
-------------------------------	-----

SERMON HELPS

Author's Research Bureau.....	453
-------------------------------	-----

STAINED GLASS (Windows)

Pittsburgh Stained Glass Studios.....	453
---------------------------------------	-----

STATIONERY AND ENVELOPES

Just Right Stationery.....	453
----------------------------	-----

SUMMER SCHOOLS

Winona Lake School of Theology.....	453
-------------------------------------	-----

VACATIONS

Crescent H Ranch.....	453
-----------------------	-----